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**American Board of Foreign Missions.**

**Ceylon.**

JOINT LETTER OF THE MISSIONARIES.

THE letter is accidentally without a date, but was doubtless written in October last. After mentioning cases of sickness in the mission families which have already been noticed, the missionaries proceed to some facts in relation to the mission church.

In addition to the personal afflictions which we have experienced, we have, as in former years, met with others of a different nature. It is with grief we inform you that we have been constrained to take the last step of church discipline, excommunication, with three members, *Nicholas Permander, N. Willis, and Smith Bloomfield*. They had previously been suspended for a season, and every probable means used to bring them to repentance; but every successive effort seemed only to harden their heart in their sins. But while we have been pained by the necessity of cutting some off from the privileges of the church, we have had occasion to rejoice not only in the restoration of two, who gave satisfactory evidence of repentance, but also in the accession of six members to our little flock. At a quarterly meeting in July the following persons were admitted to the church;—

Cornelius Atwood, member of the Preparatory School;  
Charlotte Burnell, } do. Female School;  
Maria Hutchinson, }  
Gnanapergasum, (male) Manepy;  
Chenuetty, (female) Manepy;  
Padea Tamby, (male) Pandieripo.

There are also seven candidates for admission to the church.

*General Review of the Year.*

With regard to the success of our labors during the year past, though we have not been blessed with any general outpouring of the Spirit, yet we believe our labors have not been in vain. Some of our public meetings, such as our quarterly church

meetings and quarterly schoolmasters' meetings, have been the means of awakening the attention of a few to the more serious consideration of their immortal interests. A few are inquiring the way to Zion, apparently with their faces thitherward. Concerning the state of things generally in the district, there is but little to be said different from what has been said in former communications. There has been latterly, to some extent, a falling off from heathenism. We not unfrequently meet with individuals who were formerly very zealous in the religion of their fathers, but now have forsaken their idols, esteeming them "a vanity and a lie—the work of men's hands:" and though Christ be still a stone of stumbling and a rock of offence to some of them, we trust the time is not far distant when He will become the *desire and salvation* of this now deluded people.

During the past year, the adversary has stirred up some one of his subjects, whose craft is in danger, to make more decided opposition to the kingdom of Christ. Some one has written, and to some extent given circulation to, a small book against Christianity. It is divided into ten chapters, or heads, in which the author endeavors to refute "ten very exceptionable doctrines preached by the missionaries;"—such as the divinity of Christ, eternal punishment, &c. While we pity the delusion of the people, we can but rejoice at this device, inasmuch as a spirit of inquiry is excited, and more favorable opportunities present themselves for instructing the people in these important subjects.

During the past year, we have received a good supply of the sacred Scriptures, so that we are now able to give a copy of some portion of them to all who are inclined to read them. We would also mention with gratitude, that we received intimation from the American Religious Tract Society of a grant of two hundred dollars to aid us in publishing tracts. With regard to the Seminary, there is nothing particularly interesting to communicate, in addition to what has recently been given by Mr. Poor in his journal.

The number of youths in the Preparatory

school at Tillipally has been somewhat reduced. At the commencement of the present year there were about 100 pupils; but on farther trial, some have been thought unworthy of support, and have been dismissed; others have left on account of ill health, and some ran away; so that the present number is only 76.

The Female boarding school at Oodoo-ville is now provided with better accommodations as to buildings, and with better teachers, than formerly, and its prospects are encouraging. The difficulty of getting the girls suitably married, still continues; but on the other hand, the importance of educating and bringing forward Christian females to become the companions of our native assistants, is more and more obvious, and the school appears quite necessary for this purpose, as well as useful in other respects.

In the Theological class, to which Mr. Winslow has attended once a week the last year, there are twenty individuals, who have been more or less regularly present at the recitations, and gone through a short system of theology, by writing on the most important subjects in a systematic course, and by attending, as far as helps could be had, to biblical criticism, and also to the composition of sermons. An examination of this class was held recently, at which we were highly gratified in witnessing the progress made by most of the members, and were stimulated to make a greater effort to bring forward native helpers. After the examination, it was thought advisable to divide the class into four divisions. The first division to be composed of three individuals, who shall pursue their studies with the expectation that they will be soon licensed to preach the Gospel; the second division of four, whom we call *catechists*, and the third of seven to be called *readers*. The remaining six to pursue their studies farther before receiving an appointment.

From the following sketch may be learned the state of our free schools.

	Schools.	Boys.	Girls.	Total.
Batticotta,	13	580	73	653
Tillipally,	26	925	154	1079
Oodooville,	18	665	163	768
Manopy,	13	217	132	349
Panditeripo,	14	Doct. Scudder being absent, the number of children is not known exactly.		

The number of boys in the free schools at Panditeripo in July 1829, was 300, and of girls 105. This would make the whole number of boys in all the free schools 2,667, and the whole number of girls 567;—total 3,234.

At the time just mentioned, the Seminary contained 77 students, of whom 22 were members of the church. The number of pupils in the Female Central school at Oodooville was 33, of whom seven were church members. The whole number of native members of the mission church, at that time resident at the stations and in actual

communism, was 93. Seven had died, five had been excommunicated, and about fifteen had either removed to other places, or were under discipline; so that the number of natives, who had been received into the church, is not far from 120.

The tract society of the district had advanced as far as the fourteenth number of its tracts, most of which are original, and composed with particular reference to the character of the native population. The American mission had distributed about 25,000 copies in the year ending July 1829.

#### JOURNAL OF MR. POOR AT BATTICOTTA.

[Continued from p. 151.]

#### Excitement in reference to an Eclipse of the Moon.

March 19, 1829. A very considerable degree of excitement has, within a few days, been awakened in the minds of many in this village, in anticipation of an eclipse of the moon, which is expected to happen to-morrow evening. It is well understood that our account of the beginning, ending, and extent of the eclipse differs so far from that given in the native almanac, as to be quite obvious to all observers. According to the calculations contained in Vesuvener's almanac, to which he confidently adheres, after a careful review of the subject, the eclipse will commence fifteen minutes sooner, and continue twenty-four minutes longer, than we are warranted to expect by calculations taken from the Nautical Almanac. Also according to the native account, *five-eighths* instead of *three-eighths* of the moon's disk will be eclipsed.

The pandarum, mentioned under a previous date, is greatly interested in this matter, and is running from place to place to awaken the attention of the people to the decisive evidence that is about to be given of the superiority of the Hindoo to the Christian religion. He has been to see me several times on the subject, that we may fully understand the points of difference between us. With reference to this, he has learned to ascertain the exact time by the watch and clock, and has a clear idea of what will be the relative situation of the hour and minute hands when the eclipse begins, both according to our account and theirs. He intends to be at the station at the time, that he may be a witness in the case. This man is quite boisterous, and speaks many swelling words of vanity; says he will venture to be whipt if they are not correct;—that as soon as the case is determined, he intends to have it published in triumph throughout the district: he sometimes, however, manifests a degree of anxiety as to what may be the result.

20. I am informed that several learned brahmins are assembled at Vesuvener's,

and all are engaged in reviewing their calculations respecting the eclipse. The pandarum has visited me to day, and appears to be much concerned to have it understood that even if we should be correct in regard to the *eclipse*, it will not follow that the Christian religion is true. He appears, however, to be well aware, that if their own calculations prove to be incorrect, *their* system of religion will receive a shock.—I perceive that the eyes of all in the seminary are turned towards me with no small degree of anxiety. They cannot readily admit the idea that their learned men have erred in their calculations, nor are they willing to bear the taunts and jeers which they must expect from the pandarum and others, if it shall appear that the error is on our part.

21. Last evening was a memorable period at Batticotta in connection with the eclipse. According to our statement, the eclipse was to commence nine minutes after sun-set, or six, o'clock, (as it was the time of the vernal equinox,) instead of twenty-four minutes after, as the Tamulians had predicted.—The pandarum and some others were at the station at sun-set. Taking the telescope, watch, table, &c., we all went to an open spot from which we had a full view of the eastern horizon; but to our great disappointment, instead of seeing the moon, we found that a small cloud was rising in the east, which entirely intercepted our views. At this time nearly one hundred persons were present, and it was not till they were about to turn the laugh upon us, and say *there was no moon to be seen*; that its upper limb made its appearance above the cloud, which continued gradually to descend.

At ten minutes after six, but before we had a full view of the moon, its northeastern limb was a little obscured, but it was not easy to determine whether this was occasioned by the cloud, or by the earth's shadow. The pandarum loudly insisted that the cloud had not fully withdrawn. At twelve minutes after six all doubt was removed, and it was evident to all present that the eclipse had commenced several minutes previously. For a short time the pandarum was silent; he then began to abuse in strong terms both Vesuvenather and the other native astronomers, saying, "they have hitherto imposed on the people," &c. Others joined with him in the remarks, so that I felt it necessary to restrain them, and to defend my absent friend, Vesuvenather, by observing to all present, that it was no matter of surprise that any man, however learned, should fall into slight errors on such a subject. They were not however disposed to forgive him, nor to admit any palliation in his case.

I then gave notice, that I was about to deliver a lecture in the school-room on the subject of eclipses, and invited the more respectable persons present to attend.

They readily accepted my invitation, and we all repaired to the school-room. After stating generally our theory of eclipses, which I illustrated by means of the orrery, I then placed the artificial sun and moon and earth in such a position, as to represent the eclipse we were then witnessing. On extinguishing the lamps in the room, except the one attached to the orrery, and which represented the sun, we had a fair view of the moon partially eclipsed. This representation so well accorded with what they knew to be the situation of the heavenly bodies at sun-set, or at the commencement of the eclipse, that they all expressed their surprise and admiration, and acknowledged that it was a fair solution of the phenomenon. The pandarum himself was much gratified, but stated what he considered an insuperable objection, with which I was pleased as it furnished evidence that he clearly understood the nature of the theory which I was attempting to explain. He observed, "If this representation be correct, then the planets or fixed stars must occasionally be eclipsed by the earth's shadow, which is not the case. But when I turned his attention to a diagram representing the conical form of the earth's shadow, occasioned by the diminutive size of the earth in comparison with the sun, he admitted that it was a satisfactory answer to his objection. While we were attending to this subject, Aroomugam, the overseer of the workmen at the station, came into the room, expressing much chagrin and bitterness of spirit. After viewing the representation before us, he angrily observed, "This does not account for eclipses either of the sun or moon, inasmuch as the moon is a luminous body, and at a far greater distance from the earth than the sun is."\* He also expressed much displeasure at the pandarum for showing a willingness to examine our theory and to admit the truth of it.

One deduction from the statements and representations made on this occasion was, that the two great serpents, which have hitherto devoured the sun and moon, and thus occasioned eclipses, have, by the light of science, been changed into two *shadows*,—the one the shadow of the earth, the other the shadow of the moon.

All present seemed to be much pleased with what they had seen and heard, except Aroomugam.

The *extent* of the eclipse was noticed with great interest, as that was a point on which all were competent to judge far more satisfactorily than in regard to the *time*, either in its beginning or ending; it was easy to determine whether the moon was less than half, or more than half eclipsed. When they clearly saw that we were cor-

\* These opinions are taught in the Canda Puranam, and other sacred books held in the highest estimation by the people.

rect in the three disputed points, several present again made severe remarks on their having hitherto been deceived on this subject, and had great reasonings among themselves as to what would be the result.

26. For several days after the eclipse, I was unwilling that Dashiell should visit the old astronomer, lest he should think I wished to triumph over him. To-day, however, he visited him, and on his way thither met with Aroonasalem, a learned man from Araley, who disputed with him in a very angry manner respecting the cause of eclipses, and very strenuously defended the vulgar notions on that subject. On Dashiell's reaching Vesuvenather's house, the old man immediately brought out an ancient book in the Grandam language, which as he stated was written more than 200 years ago, and which contains the same theory of eclipses which is received by Europeans; and moreover, that he has long been acquainted with this theory, and knew it to be a true one.

Dashiell then related to him the substance of the conversation he had with Aroonasalem in the way, and asked the brahmin why he did not make known the contents of that book to the people, especially to the learned in the district. To this he replied, "The people would not believe it, nor could they be made readily to understand it." Whether the brahmin's statements respecting the contents of the book in question be correct, or whether he has hastily admitted the truth of the theory which we teach, it is impossible to determine. However this may be, his admission of the truth of our theory cannot fail of promoting the object of the Seminary, though it must occasion him no small degree of perplexity in his intercourse with those who are zealous in defending the vulgar notions. In future it will be sufficient for me to refer such persons to Vesuvenather for instruction.

23. Christian came here from Jaffna to-day, informing me that during the eclipse a crowd of people came to his house to hear what he had to say against the prevailing system, and also what new things he had learnt at Batticotta on this subject. Some of them, on seeing the representation of the eclipse he had made by means of a lamp and two small balls, were much pleased with our method of accounting for eclipses, and heartily laughed at the idea that a serpent had seized the moon. Others observed that they ought not hastily to reject the opinions of their forefathers.

EXTRACTS FROM A COMMUNICATION MADE BY  
DOCT. SCUDDER, DATED JULY 1, 1829.

THE first extract is a letter to certain persons in England interested in the tract society, from a young native of Ceylon, whose attention to divine truth was first excited by a tract given him by an American missionary.

*Letter from Visuven.*

"I will mention the reason of my leaving the Tamul, and embracing the Christian religion. After going to a market, where the Batticotta priest [Mr. Meigs] was addressing the people, I went up to a place where he was, and heard him say, that in consequence of our worshipping many gods we were going to destruction. He gave me a tract. While reading it, I found it to contain the history of a brahmin in Bengal, who left the heathen, and came to the Christian religion. When I reflected upon the feelings and subsequent walk of this brahmin, I thought within myself, I am a sinner, what shall I do in the day of judgment? How shall I give up my account to God? How great are my sins! I further thought that I must believe in Christ, and confess my sins to him.

"Afterwards I went to the Panditeripo priest [Doct. Scudder], to make inquiries respecting the Christian religion, and told him I wished to embrace it. He asked me what were my reasons. I told him that in consequence of reading the history of the brahmin, I felt that I was a sinner. He told me that was a good feeling, and gave me much advice in a brotherly manner, urging me to repent, and believe in Christ. He also told me that as the Sabbath was a day of rest, I must not work on that day, but come to church. Afterwards, while attending his preaching, I became distressed in my mind, and went to a meeting, which he held after preaching with those who were desirous of receiving baptism. He said to me; What have you come here for? I told him I was sunk in sin, and as I was exposed to hell, I wished to love Christ and go to heaven; that I had come to hear his advice, and wished to be received into the church. He told me that he was afraid to receive me, and must have time to become well acquainted with my conduct. After becoming acquainted with it, about a year and three months, he administered baptism and the Lord's supper to me. As far as I am able, I go among the people and instruct them concerning Christ. Since I have made known the word of God, I trust that an aged woman has not only left the Tamul, but wishes to embrace the Christian religion."

Doct. Scudder adds:—

I have continued to distribute tracts both among heathen and Papists. Among the latter, through the medium of the tracts addressed to their priests, more light has been disseminated during the last fourteen months, than during all the previous years I have resided here. The eyes of many have been opened to see that their standing is a dangerous one, and they have, when alone, been free to confess it; and were it not for the fear of man, many of them



would probably forsake their religion at once. This is the great chain which binds them to their idolatrous church, and will in a great measure continue to be so, until they are regenerated from on high.

*Native testimony to the progress of Religious Inquiry.*

Doct. Scudder has translated some of the reports made to him by his native helpers. He regards them as being worthy of credit, and they afford evidence that a spirit of inquiry is going abroad among the natives who have fallen under the influence of the Papal church.

Padeatampe writes—

"As far as I have seen and heard, I will briefly relate the benefit which some have derived from tracts and epistles. In Matherkel, after conversing on divine subjects with the people, and giving away some tracts, a brahmin came up angrily to me and said, 'The padries and you are our great enemies. For by giving your tracts, you have destroyed our means of getting a living. The profit derived from reading the Cunda puranam we have ceased to reap through your instrumentality. It will be necessary for us to leave this country and go to another.' By the murmurings of the brahmins, and by the people ceasing as formerly to perform the ceremonies of their religion, and by their having become acquainted with the wickedness of their gods, it appears that some have lost their confidence in their religion.

"Among the Papists, some who have received the second answer directed by Protestant to Romish priests say, that their priests are guilty of great injustice; that from the thirty second article mentioned in it, they know that their priests do some things which are wrong. Some believe they do it from pecuniary motives. In one place where thirteen persons were together, I gave some tracts and epistles to them. When I began to tell them that their priests were guilty of great injustice to them, one of them said, it is true; and added, our priests, by keeping back the commandment which forbids the worship of images, do what is very wrong. The tracts, which point out the errors of the Romish church, not only fill the minds of that people with great trouble, but stop the mouths of many vain talkers. Some of them receive the tracts with great joy and read them. Some through fear of their priests and friends, receive them secretly. One great benefit arising from the distribution of tracts appears from the desire manifested not only to receive but by the people's begging for the Scriptures. While visiting their houses, I sometimes see them reading them."

Sennetampe says—

"Among the Papists, some declare that

their priests do things which are wrong; for besides collecting money in an artful manner, for the forgiveness of robbery and other sins, they put bones and thorns upon any one who has done wrong. Some say that they act contrary to the word of God, by concealing the second commandment, and by taking away the cup in the Lord's supper. While in Uraturay, a man asked me for the Scriptures. I inquired, how he could receive them when his priests had given orders for the Scriptures to be burned. He said that the word of God was more to be regarded than the word of the priest. He received them. One man whose tract had been torn, begged me to give him one in its place. The benefit derived from receiving tracts, and hearing the word of God, appears from their desire to hear this word."

Amadasingum writes—

"By means of the tract called the True Doctrine, which makes known the abominations of the heathen gods, some learned men who formerly boasted of their gods, have left off their boasting. Many of the Tamul people declare, that those who are guilty of such wickedness cannot be gods. Some who read it take it to their brahmins, and ask them to give an answer to it. Many by reason of tracts believe their situation to be a ruinous one. People do not now give as much money as formerly to the temples and to their brahmins. As some of the brahmins do not get as much as formerly, they declare that we give tracts to the people to their injury, though we profess to give them for the good of the people. When we give tracts, many receive them with gladness and read them carefully. Some come from a distance to beg them. In some of the temples where Cunda puranam is read, the people do not go to hear it as before."

"The tracts, which make known the deception of the Romish priests, have caused many who formerly were disputers to be silent. Some say that their priests are destroying them for lucre's sake. Others who read them, manifest that their minds are troubled. When at Uraturay, sometime ago, we gave tracts and epistles to the people. Afterwards when we went again, we saw some who had received them, and asked them if they had read them, and derived any benefit from them. One of them took up the Scriptures, and read the 19th verse of the 22d chapter of Revelations and said, By this I know that the commandments of the Romish church are wrong."

\* "It is a fact"—says Doct. Scudder—"that in a temple near me, the Cunda puranam has not been read this year at all. The people say, that since the padre has come, the temple has gone to destruction. The lock and hinges of the door have even been stolen."—For a description of this book, see pp. 103—105. Ed.

## Mediterranean.

EXTRACTS FROM MR. SMITH'S REPORT CONCERNING THE PRINTING ESTABLISHMENT, FOR THE YEAR 1829.

### Amount of Printing.

THE printed schedule which accompanies this, will give you an exact and minute account of the work done in the printing office. You will perceive from it, that there have been printed thirty-three different works, containing 2,943,200 pages, of which all, except 782,000 pages, are of duodecimo size. In estimating, however, the amount of labor performed, it should also be taken into consideration, that, in nearly two thirds of these tracts, the edition has not exceeded a thousand copies. The total number of pages would have been greater, had the editions been larger, and the number of works less. In executing this work, we have had, for the first five months, four and for the last seven months, five laborers in the printing office, besides one binder, and two or three women connected with the bindery. Our tracts have been executed with very considerable neatness, as you will perceive from the specimens already sent you, and from those I now forward. In this you will perceive renewed marks of Mr. Hallock's efforts, ingenuity and taste.—There have been added to our stock of types two founts of Greek from America, a very valuable addition to our Armenian fount from Paris, and an Arabic fount from London,—this latter a token of Mr. King's interest in our establishment, and of the Christian benevolence of his English friends. The Arabic fount we are just beginning to use.

### Translations and Translators.

In translating and correcting, we have continued to employ the same individuals that were mentioned to you in my last report.

Although not much has yet been expended to lay in a stock of translations, we have this year got a little beforehand. The following is what we have on hand.

*In Italian.*—Bickersteth's Scripture Help—Beneficial Effects of Christianity (from Horne's Introduction)—Conversation with a Young Traveller—Sins estimated in the light of Heaven (by Dr. Payson)—Men tried and found defective (by the same)—Our sins infinite in number (by the same.)

*In Greek.*—Bickersteth's Scripture Help—Address to Mothers—Examination of the Heart—Lytleton's Conversion of St. Paul (a new translation)—Death of the Rev. Pliny Fisk—The Passion Sermon (by bishop Hall)—Uncorrupted preservation and credibility of the Old and New Testament (from Horne's Introduction)—(The three sermons of Dr. Payson, already mentioned)—The Happy Waterman—Exposition of 1 Pet. iii. 18—20 (from the Spirit of the Pilgrims.)

*In Armeno-Turkish.*—King's Farewell Letter.—Thy Kingdom Come (a sermon by Wortabet)—Death of Rev. Pliny Fisk—(Dr. Payson's three ser-

mons mentioned above.)—A spelling-book, nearly finished. The first six tracts of the printed series have been rewritten, and the seventh revised for a second edition.

The subject of translators, on account of their importance, the difficulty of procuring them in some languages, and the very considerable item of expense which they create, is one that, for some time, has engaged very much of my attention. You have found it repeatedly mentioned in my correspondence, and in a recent letter I communicated some facts and documents on the subject. It is our design and constant labor to obtain a thorough, critical, and practical acquaintance ourselves with the languages in which we print, and without this acquaintance we should deem no one qualified to superintend the press. Still, considering the large amount of time taken up in the managing of the establishment, and conducting the extensive correspondence which it brings upon one, and the extreme difficulty, nay almost utter impossibility, of a person's acquiring so thorough an idiomatic acquaintance with a foreign language, as to write it in every respect like a native, without a long residence in the country where it is spoken; it cannot be expected, that we should be able to feed the press with our translations. Translators must be employed. In Greek and Italian there is comparatively little difficulty in procuring or expense in employing them, as they may generally be found in Malta ready qualified, and need be paid only according to their work; or, if brought from other places, can derive a part of their support from giving lessons in town. But Arabic and Turkish translators are not to be found in Malta. Indeed in Arabic, (and for ought that I have learnt, in Turkish also,) it is extremely difficult to find persons anywhere sufficiently acquainted both with their own and with any European language to translate well. They must either undergo a course of preparation, or the superintendent must be their constant dictionary; that is, must translate as well as he can, either orally, or in writing, so as to convey the ideas to their minds, to be clothed by them in their own language. The latter is the course Mr. Goodell has pursued in Turkish, and is probably the one we shall be obliged to pursue, for some time, in both the languages now alluded to. This, you perceive, will throw upon us a great amount of labor and difficulty. And the expense must also be considerable, as two persons, one in each language, must be supported in Malta entirely at the expense of the establishment. Were the press located in the different countries where the languages it prints are spoken, this, as well as several other items of expense, would no doubt be much diminished. For wages and living are much cheaper in Greece and Syria, than in Malta; and I believe the same is true of

Smyrna. In Egypt, as you are already aware, although living is cheap, so great is the demand created by government for literary talent that a person of the kind we wish can get exorbitant wages. But in order to print in these several countries, the establishment must be divided, and of course the number of missionary printers multiplied; which would create a greater expense than would on the other hand be avoided. There are also other difficulties connected with removing the press, which put such a measure, for the present, out of the question.

You will excuse my enlarging on this point, as it is a real difficulty, and almost the only one we now find in our domestic operations. So far as mechanical labor in the printing office and bindery is concerned, we can enlarge them, with economy in expense and neatness of execution, to any extent, which demand for tracts abroad may call for, and funds at home allow.

*Distribution, and Remarks upon the Facilities for Distribution.*

The issues from the depository, during the year, amount to 52,036 copies, and 1,953,342 pages. These have been sent to Tunis and Tripoli, Italy and Trieste, the Ionian Islands, Greece, Asia Minor, Cyprus, Syria, Egypt, Shusha, and Calcutta: to the last two places only a few copies. Those sent to Calcutta, were in return for a number of Armenian tracts, that had been received from missionaries in India.

The books sent to northern Africa were carried and disposed of by Mr. Bird. A hope was expressed in the last report that he would find there an opening for the circulation of Italian tracts. You will learn from the report he is making of his tour, how far this hope has been realized. It ought to be remembered, however, that, as it was expected they would be distributed among occasional Italian traders, rather than among regular citizens, a resident missionary would probably find demands for them, which would escape a transient visitor.

The small number that have found their way into Italy (591 copies) will show you that that country continues closely to be shut against us. One or two facts will illustrate the vigilance with which it is guarded. A poor friendly Jew sailing from hence to Leghorn, was entrusted by a gentleman here with a parcel of tracts as a part of his private baggage. The vessel, in which he took passage, put into Naples for provisions. There the officers of the port finding these tracts, although the vessel was not destined for that place, and no attempt had been made to land them, seized and burned them, and fined the captain a considerable sum, besides detaining him

two or three days. The captain, on arriving at Leghorn, claimed damages of the Jew, and imprisoned him. The matter was at last compromised by an English merchant's paying forty-two dollars on his behalf.—A gentleman at another free port, writing to us for a few tracts and a file of the Missionary Herald, requests that they may be sent by some careful captain, who will keep them until called for.

The ports of the Ionian Republic are not only open for the admission of our publications, without any hindrance, but, so far as we have learned, there exists among the Greek population of those islands no prejudice against them, unless to a small extent in one of them.\* This opinion is confirmed by the fact, that propositions have been made to me, by more than one Ionian gentleman, to print works that they had been preparing for publication; which they would not have done, had they supposed that the name of our press upon the title page would hinder their sale. It is an important and encouraging fact, that the missionary gentlemen settled in Corfu and Zante, seem fully aware of the importance and utility of tract distribution, as a branch of their missionary labor.

We love to compare Greece with Italy, in reference to the spirit of its government and its inhabitants. So far are the ports of that interesting country from being closed against us, that Dr. Korck has, for a long time, and I believe from his first arrival at Syra, had all the duties on the large quantity of books received by him remitted by the custom-house officers: and the gentleman at Nauplion, to whose care most of our books, destined for Greece, have been sent for the last six months, writes me, that he has "arranged with the government there about landing all our effects free of all custom-house duties." This is done professedly for the reason that these books are benevolent donations for the good of the country. With such a wide door opened for their admission, it might be expected that a proportionably wide field would be found for their circulation. To say that there is no prevailing prejudice against them, would be saying little. I do not recollect having met, in travelling through the country, one instance of prejudice. It may exist in individuals, but it is most decidedly not the general feeling. To mention all the evidence in confirmation of this would be impossible. In one instance, on entering a considerable town in one of the wildest fastnesses of Arcadia, our ears were stunned with the shouts of a crowd of children, which, in our ignorance of its cause, we almost supposed to be an unmannerly insult; but we soon learned that a countryman of ours had recently distributed tracts among them and promised more, and in their expectation that we were bringing them, they were thus boia-

\* Cefalonia.

† Mr. King.

terously welcoming us to their town.—The teacher in the Lancasterian school in the government orphan asylum at Egina, and member of the committee recently appointed by government for the revision of school-books and tables, not only requested us to print two school-books of his composition, but, in spite of my dissuasions, wrote the request in a formal letter to be printed in the books; thus showing that he knew of no reason why his name should not go through the nation in connection with our own, and that of our press.—A priest in one of the islands (Tenos) requested me to give him the name of our society, that it might be suspended in their school-room as one of the objects to be mentioned in the daily prayers of the children, out of gratitude for our books.—The extraordinary commissioner of the northern Cyclades, on my being introduced to him as a director of the press at Malta, took occasion especially to commend their schools to our assistance in the way of printing school-books. On the whole, my firm impression is, that the name of our press on our tracts is a decided recommendation to a Greek, as the name of America is associated in his mind with benevolence, and such is known to be the distinct object of this individual establishment.

The occasion does not call for an explanation of the causes of this difference between Greece and Italy, but I cannot help mentioning as one, that, in the former, the people at large have an extraordinary thirst for education, and the government and clergy are forward to provide it universally; while in the latter, both the temporal and spiritual authorities are extremely jealous of it. The desire for our publications in Greece is most decidedly owing in a great measure to this almost feverish thirst for education; and it is very generally for the purpose of using them as school-books, that they are sought.—*There is not the least reason for hesitation, therefore, in affirming, that, for school-books, there is the greatest demand in Greece.*

On this subject you have already before you a formal expression of the opinion of our mission.\* In respect to religious tracts, as such, the gratuitous distributor finds them, I believe, every where readily and gratefully received. And were we authorized by our directors, and did we deem it expedient, we might, with active coadjutors on the ground, dispose of, in this way, an unlimited quantity. On this point, however, as you are aware, we have no express instructions from home, and expediency seems to suggest a limit. One essential requisite is, that the distribution be in the hands of judicious men, who will make it a particular point to ascertain, as far as may be, that tracts, thus given, are read. It is on this account that we have

felt a particular pleasure in delivering over considerable quantities for this purpose, to our respected brethren Messrs. King and Robertson, in answer to the order of the American Tract Society. We were encouraged by the interest in this region thus expressed by that society, by their contribution to our funds, and particularly by their enlisting in this branch of the cause such able coadjutors. With the continued assistance of these brethren, that of our highly valued friend, Doct. Korek, whom they found already diligently cultivating the field, and the additional aid expected from America, we may hope to increase considerably our issues the coming year.

At present I feel some hesitation in pronouncing respecting the extent of the demand for religious tracts, as such, in Greece. The issues from our depository are not a sure index of it, for there has been a deficiency of regular and systematic distributors. Neither is the amount of money received for books an index, for the same reason, and also because a ready and thankful reception of a tract, with an inclination to read it, may in many cases constitute a sufficient demand for it, where it would not be bought. As the number of permanent missionaries who distribute books is increased, information and experience will be gained, that may be expected to impart a constantly increasing efficiency to our operations.

The small number of copies sent to Asia Minor, is owing to the want of missionaries in that too long neglected region. Aside from Smyrna, the vicinity of Constantinople, and the efforts of our lamented brother Gridley, few attempts have been made to occupy that very interesting field. Consequently little missionary influence has been brought to bear directly on the Armenian nation, and we are yet ignorant of the reception which our Armeno-Turkish tracts will meet with. From the general spirit of the nation, however, which, in comparative freedom from prejudice against Protestants, is much like that of the Greeks, we do not anticipate settled opposition. We have a pleasing evidence that the first knowledge of the existence of our press has not made an unfavorable impression, in a beautiful manuscript school-book (an Armenian grammar) sent us for publication by the teacher of the Armenian grammar school in Smyrna.

The greater part of the tracts sent to Syria were taken by Wortabet, who has arrived safely at Sidon, and written for an additional supply to be distributed among the Armenian pilgrims. This will afford our brethren who return to that country a very advantageous opportunity of disposing of a considerable number of tracts in that language. We hope also to get our Arabic fount into active operation so as to furnish them with a variety of tracts in the native dialect of the country.

\* See pages 78—82. Ed.



## Summary View of the Operations of the Press.

The number of copies and of pages printed and issued during the last year, and also since the press commenced operations in July 1822, will appear in the following tables.

Copies printed and issued:—

	<i>In depository</i> Dec. 31, 1829.	<i>Printed</i> in 1829.	<i>Total printed</i> since July 1822.	<i>Issued in</i> 1829.	<i>Total issued</i> since July 1822.	<i>In depository</i> Dec. 31, 1829.
Italian,	23,968	4,000	74,500	8,281	54,513	19,687
Greek,	43,433	49,300	180,650	37,896	195,743	54,907
Turkish,	5,000	16,000	21,000	5,929	5,929	15,071
Total,	72,401	69,300	276,150	52,036	186,485	89,665

Pages:—

	<i>In depository</i> Dec. 31, 1829.	<i>Printed in</i> 1829.	<i>Total printed</i> since July 1822.	<i>Issued in</i> 1829.	<i>Total issued</i> since July 1822.	<i>In depository</i> Dec. 31, 1829.
Italian,	879,876	171,000	2,253,000	320,562	1,522,710	730,290
Greek,	1,887,564	2,128,200	7,568,400	1,415,104	4,967,740	2,690,660
Turkish,	180,000	644,000	824,000	217,676	217,676	606,324
Total,	2,947,440	2,943,200	10,645,400	1,953,342	6,708,126	3,937,274

Tracts received into the depository from abroad:—

	<i>Where printed.</i>	<i>Copies.</i>	<i>Issued.</i>	<i>In Dep.</i>
King's Farewell Letter,	Greek,	5000	1290	3710
The Dairyman's Daughter,	Italian,	2816	50	2766
The Bible above all Price,	Do.	2800	100	2700
The First Homily,	Armenian, Calcutta,	347		347
The Bible of divine Authority,	Do.	220		220
Authority, Purpose, and Effects of Christianity,	Do.	200		200

*Opposition encountered from the Romish Church.*

You will perceive from this rapid survey of the field of our operations, that the only direct and systematic opposition we meet with, is from the Romish church. This we now calculate upon, as a matter of course, wherever we meet with any body of its members. Where the government is of its religion, our publications are excluded by law. Where it is not, but can be made to feel the influence of Papists, this influence is exerted to our disadvantage. And where this cannot be done, clerical authority is stretched to its farthest limit to shut up the laity within an impenetrable enclosure of fear, prejudice, and contempt. I need not mention the causes of this opposition. They are found in the tenets and history of that church.

*Method of procedure in reference to Oriental Churches.*

The spirit of the other churches is essentially different, and we are determined not to call them forth into opposition by a proselyting and controversial course. Our object is not to pull down or build up a sect, but to make known and inculcate the great fundamental truths of the Gospel. When these are properly apprehended and felt, we have no fear but that other things will work themselves right. But, though we have not opposition to encounter, another most serious obstacle needs to be overcome. It shows itself in different forms, but they may be resolved into one all prevailing

principle, and that is *indifference to divine truth*, arising from ignorance and from an unsanctified heart. And who can describe how deathlike is this indifference, where the lamp of God's word has long since gone out, and the influence of his Spirit seems hardly to have been felt for centuries! To expect an anxious inquiry in these circumstances, would be either to presume that a revival had already commenced, or virtually to deny the doctrines of Scripture respecting the natural depravity of man. Hence we are not discouraged, but calculate to labor on, in the firm belief and expectation that our publications will in time, through the divine blessing, create an appetite for themselves. And when they have done this, we shall feel that half their object is accomplished. Here we look for very important and efficient assistance from our Christian friends at home, through the influence of their prayers. For all the usefulness of our labors depends upon the Spirit of God, and that is granted in answer to the prayers of Christians.

Mr. Smith expresses the opinion, that the conductors of a missionary press designed to act on the Oriental churches, should have as little as possible to do with controversy. This opinion is the result of observation and experience; and the Committee do not now see ground for objecting to the course proposed in the foregoing communication.

Nothing is said in this communication with regard to the value of religious controversy, except as an instrument to be used by missionaries sent to the degenerate churches of the East,

It is thought better that such men, in such circumstances, should not employ it.

And it is important to remark, that the whole course pursued by the excellent and judicious men, whom the Church Missionary Society has employed for some years among the Syrian Christians of Travancore, has been in accordance with the rule drawn by Mr. Smith. With the solicitude common to pastors among ourselves, during a revival of religion, or when a revival is anxiously desired, they have avoided controversy, because they believed that piety would be more effectually advanced in the Syrian church by those simple, vital truths, which are the chief instruments of promoting religion in the heart. One of their number thus describes their object. "It is not," he says, "to pull down the ancient Syrian church, and to build another upon some plan of our own with the materials: our object is, to remove the rubbish, and to repair the waste places, of the existing church."

The differences between the Papal and Oriental churches, should always be kept in mind. Possibly some mistakes have been committed in time past, from inattention to them. We cannot argue from the success of measures which have produced a reformation within the limits of the former church, that therefore they might be wisely adopted farther east. There are differences between the Papal and Oriental churches, which are fundamental. These are so well described in the Instructions given by the Church Missionary Society to Mr. Jowett, that the repetition of a passage in the February number, p. 57, will be excusable.

"The Roman Catholic church is entangled in a snare from which it cannot be freed, while it holds the infallibility and universal headship of the bishop of Rome. The Greek, Armenian, Syrian, Coptic, and Abyssinian churches, though in many points far gone from the simplicity and purity of the truth, are not so entangled; and also possess within themselves the principle and the means of reformation, when it shall please God to rouse those churches into action, in their acknowledgment of the authority of the Scriptures. If a conscientious Roman Catholic, on light breaking in upon his mind, might still be content to hold communion with his church in the hope of contributing to its reformation; yet he will certainly be led to feel, if light increase, that the rejection of the supreme authority of the Scriptures and the acknowledgment of an infallible and universal head on earth are, virtually, a rejection of the authority of the Great Head in heaven, because it is the substitution of the authority of fallible and sinful man in the place of that of Christ. A conscientious member of other churches may perhaps with the happiest effect, from the blessing of God, become the means of imparting, in proportion as he himself receives it, a continually increasing degree of the light of truth to the members of his own

communion: but it is inconsistent with a full acknowledgment of the authority of the One Sovereign Lord in heaven to hold communion with a church which virtually denies that authority; and precludes itself, by the very nature of its dogmas, from attempting any effectual reformation."

There is no doubt but the Oriental churches will enjoy whatever benefits religious controversy is able to impart, when the light shines so clearly as to give truth and error their proper colors. Let members of those churches acquire a perception and love of the truth, and they will defend it, and attack whatever opposes it. The missionary's aim should be to raise up such champions among the people, and thoroughly to furnish them for every good work. He is a foreigner—an alien, and will always be regarded by the people with more or less jealousy. Clad in the vestments of peace, he will excite less attention, perhaps, than if he walked abroad in the armor of controversy; but he will conciliate more confidence and regard, and will therefore probably do more good. Avoiding disputations about rites and forms, and dwelling mainly on truths which bear directly on the salvation of the soul—truths which have conscience on their side,—the people will learn to think less of the former, and more of the latter, and thus many may be expected to become wise unto salvation. In this manner the word will be likely to take deep root; and if his labors are followed up in the same manner, permanent and blessed results may be anticipated. See p. 18.

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## Sandwich Islands.

### *Increased Attention to Religion at the Western Stations of Hawaii.*

THE extracts of a communication from Messrs. Thurston and Bishop, at pp. 151—153 of the last number, describe a highly interesting state of religious inquiry existing at Kairua and Kaavaroa, about the first of October. Letters since received, dated rather more than a month later, describe the attention to religion as having very much increased. Mr. Thurston says, in a note to Mr. Bishop, who had gone to Oahu,—

The Lord is indeed with us by the powerful influences of his Spirit, enlightening, convicting, and converting sinners. The church is awake and active and Kaenaku shares in these heavenly influences. She appears well.

The numbers that attend the Wednesday lecture are as large as we have formerly had on the Sabbath afternoon. The Friday meetings of males and females are now about twice as numerously attended

as when you left this place. It is a time of great searchings of heart among those who belong to the select meeting: they begin to think that their standing is insecure, and that they have been building on the sand. Many of them have confessed to me, that all their pretensions to religion have come only from the mouth. Happy if they now build their house on a firmer foundation.

Mr. Bishop adds, in explanation of Mr. Thurston's note, that Kaenaku is a native female, who had been suspended from the privileges of the church. The meeting on Friday is that of the Moral Society, (see p. 162,) which he thinks must have contained nearly 3,000 persons. Hopu, in writing to Mr. Ruggles from the midst of this effusion of the Spirit, said, "It is Millennium." Making all proper allowances, it is evident that there is a wonderful work of God among the poor natives of Hawaii; nor is there, indeed, any reason why the Millennium should not commence there, rather than in countries which have long enjoyed the ordinances of the Gospel, and so that be exemplified which was spoken by our Lord, "The last shall be first, and the first last."

#### *Progress of Religious Inquiry at Tauai.*

Education, religion, and salutary laws are all exerting a very benign influence on this island, —as was described at pp. 106—108. Mr. Whitney writes under date of Oct. 19th, three months later, that they were still favored with the smiles of heaven.

Our labors still continue to be prosperous. New and interesting cases of religious inquiry come to our knowledge almost daily. At our last communion, five were propounded, among whom was Kaikioeva, our governor. A number of others will be admitted soon. Many are offering themselves, but we feel it necessary to proceed with caution. Should no more time be given to candidates for the development of Christian character, than is usual in most churches in New England, I have not a doubt but that, in six months, we should number at this place more than one hundred church members. Both by example and authority, our chiefs continue to exert a most happy influence. Open immorality is suppressed with a strong arm, and though the punishments are not of a cruel nature yet a second infliction of them upon the same person has rarely occurred. Our schools are going on well. The number of scholars, excepting the superannuated, the blind and the lame, would not fall much short of the whole population.

Kaikioeva is the venerable old chief who accompanied Mr. Whitney around the island of Tauai, in the spring of 1826, and even then dis-

covered a strong bias of mind in favor of a religious life. See vol. xxiii. pp. 183—186, 206. He must be more than seventy years old.

#### *Declining health of some—Measures to restore it—Need of more Laborers.*

In the midst of so much prosperity, and of so much demand for unceasing effort to enlighten and reform the islands, it is painful to think that some of those who have had most experience in the work, are breaking down as to health, and, unless speedy measures are taken to restore them, will soon be unable to labor in the field. This fact is alluded to by Mr. Chamberlain, in a letter, dated Nov. 27, 1829, describing a plan that had been proposed for securing a refuge to the invalid on the high interior lands of Hawaii, where he might possibly derive vigor from the mountain air.

Owing to the impaired health of several members of the mission, an effort is about to be made for ascertaining, in the fullest manner possible, whether any thing can be done to secure to this mission the services of those who, by great expense, have been brought to these islands, but are now flagging under the pressure of labor and the heat of a tropical climate. Our hearts ache while we look upon one and another of our little band, and see them drooping, and bearing in their bodies the seeds of premature decay; and we are obliged to regard them either as candidates for a removal to their native land, or the marked victims for an early grave.

Messrs. Andrews and Green,\* Dr. Judd, and myself, are at this place [Kaavaroa] destined for Waimea, an inland and mountainous district in the region of Maunakea, said to possess a cool atmosphere, and advantages for a comfortable residence; where we expect to make a stay of about a fortnight, to ascertain whether a missionary station may not be located there, which shall unite, with salubrity of climate, facilities for missionary labor. Should the situation be favorable in these respects, the question whether a station shall be taken there, will be settled in a general meeting, which is expected to take place at Oahu immediately after our return thither. We cannot expect, even under very favorable circumstances, that a station can be maintained there, without considerable expense of money, and great sacrifices on the part of some individuals of the mission. But it appears to me, that money appropriated to the maintenance of a missionary station in the island, is vastly better applied than in removing a missionary home; and that it is better to part with an associate to go into another part of the field, than to part with

\* This is the only intimation yet received of Mr. Green's return from the North-West Coast. *Ed.*

him to be dismissed from the missionary service.

Mr. Chamberlain's appropriate duty is, to superintend the secular concerns of the mission. In this department he has given entire satisfaction to his brethren, and to the Committee, and has added much to the efficiency of the mission. He has, also, been assiduous in teaching and in overseeing the schools. It will be seen, that he asks for assistance, and it is certainly desirable that he should have it, and that a man likeminded with himself, should be associated with him.

I am warned, by the return of some of my brethren, by the failing healths of others, and by what I feel in myself, that I am liable to be laid aside; and it would give me great satisfaction to see on the ground some one, who could be spared from other labors to devote his time to the work of my department, should my health fail. I have sometimes felt that an assistant in my particular duties would be of great service to me—an assistant that could take off some of the heavy part of my work, such as packing and shipping supplies for the station. Such aid would enable me to devote more time to the people, and allow me more time for teaching and examining schools, and would remove from me a very considerable weight of care.

Mr. Clark, in a letter written about the same time, urges very judiciously the importance of sending another reinforcement to the islands.

Will not the churches send us more help? Now is emphatically the time to work here. I well remember, before the late reinforcement left America, some were disposed to think the Sandwich Islands had their full share of missionaries. This may be true, when compared with other parts of the heathen world. But would it be policy at present to distribute missionaries equally over every part of the heathen world? Should we go to work thus in clearing up and cultivating a piece of land? Is it not better to watch the leadings of Providence, and wherever a favorable opening is presented, step in and do our work well? Then we shall be prepared, with renewed strength and resources, to direct our attention to some other part of the great field. In this way, we shall bring part of the heathen to aid in converting the rest.

The Prudential Committee, in their address on the demand for increased missionary exertion, (see p. 92,) ask for at least three additional laborers for these islands, to be sent without much delay. And among the hundreds who are entering the ministry this year, are there not so many, whose dispositions incline and circumstances enable them to enter that distant, but most interesting, field?

## Choctaws.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAMS AT AI-IK-HUN-NA.

### *Christian Character exhibited by the Converts.*

THE characters of some of the converts in the neighborhood of Ai-ik-hun-na were described at p. 321, of the last volume. Some of those persons are referred to in the extracts to be inserted here. In no manner can the friends of missions better acquire a knowledge of the character, extent, and results of the religious awakening in the Choctaw nation, than by such descriptions as these, of the appearance of individuals and neighborhoods.

July 7, 1829. At a late meeting in the Chickasaw nation, Tahoka, from this place, was present, and took a part in public exhortation and prayer, as he was called upon. He appeared to be very spiritual, and all took knowledge of him that he had been with Jesus. He told the people that he came not to them as a learned man, or as a good man, or as an angry man; nor in pride, or for money; no, not for a penny: but he came to hunt for poor lost souls. He felt, and made others feel too, that Christ, and heaven, and hell, were not terms without signification.

21. Tahoka called this evening "to beg," as he said. "I am a beggar at any rate, and am now upon that business. I want some instruction upon these words which I have heard, from the good book, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I have been meditating upon it to day, while at work in my field; and though I hope I know what it is to be born of the Spirit, yet as I do not know what it is to be born of water, I came to ask you. I trust that I was enabled to give him the sense of the passage, and the "beggar" went away rejoicing to his work again.

27. Received a letter from A. H. one of our neighbors, who was once in Elliot school, but dismissed for improper conduct. He has been much hardened in sin, and stoutly resisted conviction until of late. This letter is written in Choctaw, and expresses his full determination no longer to neglect the great salvation. Accompanying the letter was a request for me to call upon him, if possible. I accordingly did so, and found him under a peach tree, with his little stools, his Bible, and writing implements, employed in copying some Choctaw hymns. He appeared to be an earnest inquirer.\*

\* April 1st, 1830. I would here add respecting this young man that he has been for some months past a worthy member of our church. I think b—



Several cases have occurred within the last two years, in which young men who had formerly been trained in the mission schools, and faithfully taught in the truths of the Bible, but who subsequently became hardened and immoral, and appeared likely to do hurt rather than good, with their knowledge—have apparently been savingly wrought upon by the truth, and promise, by their example and influence, to be of great use to their people.

Aug. 13.—On my way to the six towns, I spent the last night at an Indian house, where were present 10 or 12 adult Choctaws, who have been very recently awakened to some sense of their lost condition as sinners. I had intended to ride several miles further, but was so urged to stay and preach to this little company, who were entire strangers to me, and who appeared so to hunger for the word, that I concluded to do so. I never witnessed a more interesting scene. The deepest feeling was manifested, the most solemn attention to the word was given, and much gratitude expressed for the privilege enjoyed. They had never heard the Gospel more than once or twice before last night.

Oct. 19. Had a pleasant interview with the wife of our captain. She converses like one who has been taught by the Spirit. She said "It is indeed good to me to pray, and to think of God. I do so constantly I have no wish to cease, but rather to be more and more earnest and faithful." She gave me also an interesting account of her children, who, though small, speak and seem to think much of their Heavenly Father. One little son, about four years old, is often engaged in prayer and praise. An elder brother once began to mock him, when this little Indian child solemnly reproved him; saying, "you should not do so: our Heavenly Father sees us." Verily "Out of the mouths of babes and sucklings thou hast perfected praise. A. told me today that his wife prays much. "When she goes after wood and water I hear her. I tell her that is right; you ought to do so more and more."

31. Have conversed with a number of the awakened people this week, and find much reason to hope that there are indeed many who call upon the name of the Lord Jesus. Family prayer is generally observed in this part of the country. Even children sometimes take their turn in prayer, in the presence of their parents; so that in some families they have little prayer meetings of their own. Indeed it is astonishing to observe the change; how miraculous; how glorious; how worthy of its Author. To Him be the glory forever.

an example of piety. We have thought that in his case, all our instructions and the prayers and charities of his patrons were lost. For their sakes I will give his name in full—Avery Holden; named by Dea. I. F. about ten years ago. Let benefactors be encouraged.

Two years ago there was but one Choctaw in all the neighborhoods around Ai-ik-hun-na, who prayed to God. So great a change in the feelings and habits of individuals and of families, is the result of religious instruction, accompanied by the divine blessing.

Nov. 3.—Tahoka called upon us, apparently full of faith and the Holy Ghost. The following are some of his remarks, made with every appearance of sincerity and deep feeling. "I think much about what is called the new birth. Though I formerly heard about it, yet what I seemed to hear was soon gone from me. But now I think of it while I am at work and wherever I am. Have I been born again? or have I not? I do not certainly know? But oh that I might know. If I am born of the Spirit I am but a very little child indeed.—not one year old. Oh that I might become a man in Christ. But ah! I am indeed a very poor, ignorant, sinful creature; a worm and no man." Alluding to an appointment which he had received, as one of a committee for examining candidates, he remarked; "Did they think I had any learning which qualified me for that office? As to learning, I know nothing only to spell Chi-ho-wa, Chihowa." (Jehovah.) Again he remarked, "When I am troubled about any thing, as children, business, and the like, my heart falls down, and I am obliged to pray frequently and earnestly, before I can get relief; so that my affections may rise and hold on things above. When Sabbath comes, my thoughts are much upon my Father above, and upon his Son, Jesus Christ, who died for me upon the cross; and my heart cries after him so much, that though I be in the midst of an assembly, I do not imagine that any one sees me. I am, as it were, alone. Oh that all my poor fellow Choctaws might feel the same!" He has of late said much about the works of nature, the things that are made; and notices, evidently with a contemplative mind, the great variety of objects which meet his eye: and the use he makes of all is to lead him to nature's God, whom he beholds with increasing delight in the workmanship of his hands; having with an eye of faith seen his glory, as revealed in the Gospel of his Son.

Sab. 8. Spent a part of the afternoon in inquiring into the minds of some individuals. Tahoka assisted me. He asked one man if the remembrance of his former sins was loathsome to him. The man not fully understanding the application of that word to his feelings, replied, that when his sins came into his mind, it was as though some person came and told or showed them to him, which made him much ashamed and very sorry. "That is it," said T, "that is what I meant by loathsome."

There were but very few who professed to have found great joy in believing. But all declared their determination to seek till

they die, and never to cease calling for mercy and trying to serve God.

17. Went to a settlement to the west of this place, where about twenty adults came together, with whom I spent an evening in social prayer and praise. Great is the apparent change in that settlement, which, until very recently, has really been the most heathenish of all in this region. Every family but one has erected the family altar.

18. Went with Mr. Wood to the Pigeon Roost, where our neighbors were mostly assembled, expecting to meet a certain chief by his appointment; who, however, did not come. Very soon after we arrived, we were told, something as was Paul and Barnabas by the rulers of the synagogue in Antioch, "Ye men and brethren, if ye have any word of exhortation for the people, say on." The whole afternoon was spent in religious exercises and conversation, until sunset, when they quietly dispersed—disappointed, indeed, as to the particular object of the meeting, but well pleased with the religious privileges they had enjoyed. I have ascertained to-day, that family prayer is almost universal in this settlement, and that it is observed in some places where I did not in the least expect it.

Jan. 1, 1830. Through abounding grace we are permitted to commence a new year, under circumstances that demand the most devout gratitude of our hearts. In want of nothing so much as more of the Spirit of Jesus Christ, which constitutes vital godliness. In the review of the year past, we behold with astonishment the progress of the good work of the Holy Spirit, which became specially noticeable about the close of the year 1828. We are permitted to hope that the work still continues; though in some places there is less public excitement than formerly. Indeed, in many individuals, there is a manifest want of seriousness, where once he hoped there was a considerable anxiety about their souls. We would still hope in God, and pray for more and richer blessings on this dear people.

12. After an absence of some days, on my return to-day I met a woman and her son belonging to my people, as I call them. The son is a lad about twelve years old, whom I had offered to hire boarded in a family living near the station, in order that he might attend the school, his parents living too distant to permit him to attend and board at home. When I inquired if he had entered the school, the mother replied "No; his father and myself have hesitated, only because the boy is seriously trying to seek and serve his Heavenly Father; and we fear that should he go to board in the proposed family, where there is no family worship, and where the people do not love God, it would hurt his soul. We wish him to attend school if he could board in a Christian family." These par-

ents belong to the lowest class of Choctaws, in point of knowledge and manner of living; but who can doubt that they have been visited by the King of Kings, who has hid the things of his grace from the wise and prudent, and revealed them unto babes. It is worthy of remark, that the two families were near of kin to each other; but the objection was too strong to be overcome.

Sabbath, 21. A kind of court, or council for business of a secular nature, was held yesterday by two chiefs or captains, and their people. The principal officer called upon me to open the council with religious worship. After their business was settled, some of the company continued to sing and pray literally all night. A full and pleasant meeting to-day. Seven adults appeared as inquirers. I learn that during my long absence to the south part of the nation, the meetings here have been kept up; and seriously and fully attended by the people; and that their unworthy minister has been the subject of much fervent prayer.

March 3. Tahoka, in conversation, expressed an ardent wish that every one of the praying Choctaws would discontinue the use of ornaments. He then added, "These *tully hattah* [silver ornaments] put me in mind of the *tully hattah tushahle* [pieces of silver] with which my Lord Jesus was betrayed; and I fear that they are still a temptation to some professing the Christian name."

25. Lumantubbi, a church member, informed us that he had recently lost his little all, as it were, by the burning of his house and its contents. He related the circumstances with a cheerful countenance, until he came to speak of his Choctaw book, (worth ninepence perhaps,) when sorrow was deeply depicted in his countenance and tears stood in his eyes. "That book" said he, "which contained some of the word of life, was dearer to me than any other property I had. Indeed nothing would have tempted me to part with it. But now it is burned, and my heart weeps for sorrow." This is the man who was formerly mentioned as an extraordinary example of perseverance in learning to read. Do all professing Christians thus value the "word of life." Another church member once lost his little book, and in stating the fact to me, his tears flowed plentifully. "Because," said he, "it contains some of my Heavenly Father's words."

#### *Admissions to the Church.*

April 2. We have just closed a very interesting meeting at this place. It was on occasion of the meeting of the presbytery. On Saturday was an ordination service, and on the Sabbath a communion season, which was enjoyed for the first time by

seventeen of my dear Choctaw neighbors, who that day entered into a solemn covenant with God and his people. At night twenty-seven of their offspring were dedicated to God in baptism. "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them. Ye are the sons of the living God." The Lord is indeed still among this dear people. Good news very recently from all the stations.

Since the date of the communications from which the survey of this mission, contained in the January number of this work, was composed, 51 Choctaws have been received to the church at the several stations; making the whole number, connected with the mission churches in that nation, 153; of whom 135 are Choctaws.

### Mackinaw.

#### LETTERS FROM GIRLS IN THE SCHOOL.

THESE letters are inserted for the inspection of those who patronise the school at Mackinaw. They tend to show how far the minds of the youth in that school are cultivated, what is their manner of thinking, on what subjects they think, and how well they can express their thoughts in writing. The penmanship of the originals is truly respectable, superior to that of females generally, having only a common education. The letters were addressed to one of the Assistant Secretaries of the Board, who visited the station last summer. As to the matter and manner of the letters, the girls received no assistance.

#### Letter from C. S.

Mackinaw, Feb. 11, 1830.

Sir,—My teacher reminded me, that when you was here, you requested the girls to write you; and I will with pleasure. I hope a revival has commenced on this island. Seven profess to be Christians. One of them is a young Indian who was found lying in the street, the day after new year's, drunk. He was ignorant, he did not know the word of God but very little. We hope now that he has given himself to Jesus, that dear friend. His name is Me-squa-dase, or Turtle. How true that verse is, "The last shall be first and the first shall be last." I cannot but hope the Lord will continue to have mercy on our people, and will bring many to the knowledge of the truth as it is in Jesus. But how cold and stupid my heart is: how little I feel for the salvation of souls.

Oh for a closer walk with God,  
A calm and heavenly frame;  
And light to shine upon the road,  
That leads me to the Lamb.

I have been in this mission six years. I have not attended school much, on account of my health; there was a time when my teachers thought that I should not live long.

And I was not prepared to die. O how I used to wish to get better. I thought if I might get better, I would prepare to die. After I got better, I would be serious a little while. Sometimes it was because I saw others under conviction. And then I would think there is plenty more time to prepare for death. So last winter when there was a revival, and when I saw my companions giving themselves to Jesus Christ, I felt I had to think that my best friends were leaving me behind. I thought I would arise and go to my Father which is in heaven. About two weeks I was under conviction. About one week I felt tired. I thought I would try no longer. And so I heard my teacher say that perhaps it was the last time that the Spirit was striving with us. So I thought I would not rest until I had found peace with God. I felt so distressed that I thought I was sick, and I thought I was the chiefest of all sinners. On the 12th of April, [1829,] I hope that I chose that good part which Mary chose. My parents are Catholics, and they are displeased, because I was received into the church. We have reason to fear that our boys are still travelling in the broad road of destruction. Mr. G. will you please to pray for them, that they may be brought from darkness to light. It is expected that the church will be completed in about three or four weeks.

I am respectfully yours,

C. S.

#### Letter from J. B.

Dear Sir,—Hearing that the express is going, so I thought I would write to you. I am very happy to tell you what the Lord has done for my soul. I think I can say with all my heart that Jesus is precious to me. I feel as if I could say to sinners, "What a dear Saviour I have found." I feel, when I look round, as if I could take them by their hands, and carry them to the foot of the cross. But I cannot do anything for them, only to pray for their precious souls. I think if I could do any thing for them I would be very willing to do it. I can now say that it is good to be in the hands of Christ, and a good thing to be a Christian. On the 2d day of Feb. I was willing to leave myself in the hands of God, and just where I left my sins I found peace. I was about four weeks under conviction and was not willing to give up all for Christ's sake. I thought I could do something for myself and did not believe that he would save me. I was afraid to trust in him. Although I was often told that he would save me, if I let every thing go and believe in him. But I wanted to see some great thing before I gave up all my sins. And when I was brought to see where I was and what I was doing, I then thought I would give up all and not try to save myself any more, as I have done too long. I have been trying three years and a half to save myself but it was all in vain. My

teachers would often tell me that every moment I stayed away from him the more danger I was in. I could not eat nor drink: I wanted to pray all the time. I was afraid that this was the last call that I would ever have, for I had slighted the kind Saviour too often. And now I felt that I would never be weary to serve him as long as I live. Sometimes I used to give up myself for lost. I thought I was too wicked to be saved. But now I hope that God has shown me that the vilest sinners can be saved, if they are willing to trust in him. I think now that he is a merciful Saviour and will not let sinners perish, but rather to come to him and live. He is just the very friend we need, the friend of sinners. I feel now as if I could go and compel sinners to come to God that the house of the Lord might be full. I think this is my sincere desire to go back where I came from and tell the poor heathens what a dear Saviour he is, and that God sent his Son into this world to die on the cross for us poor creatures, that we through him might be saved. I know that some of them feel anxious to have a mission there. I do sincerely hope that you will send some missionaries to them. I feel very anxious when I think of them, especially when I think of my parents. For my mother has said that she would rather have a mission there than to have all the goods of this world. I had nothing then to tell my poor mother about God. I did not know the preciousness of Jesus. I only used to read the Bible to her, but never hardly said anything to her about her immortal never dy-

ing soul. But now I think I could take her by her hand and say to her, Mother, come with us, and, perhaps, by the help of God, we might do you good. She has some serious feelings since we lost my little sister. My parents live a great way distant from lake Superior. They come here every summer to visit us and stay here about four weeks. I feel thankful that God has brought me to this family. But I never could thank him enough for his kind mercies to me. O what shall I render unto the Lord for all his goodness towards me. I never can praise him enough.

I feel sometimes I would weep day and night if I think it would do any good. But tears won't save lost sinners. But to pray for those that are running in the broad road that leadeth to destruction. May you pray without ceasing, that they may be brought to see their dangerous state. I often think I could go round and gather the followers of king Jesus to meet and pray that the Gospel of eternal life might be preached to all the world. O when shall that happy time come, when every one shall know him from the least to the greatest. O when shall sinners come to the foot of the cross and have their sins forgiven.

I am very happy to say that the Spirit of God is still striving with us in this place. There are eight indulge hopes since this year began. Two of my classmates. There are some inquiring the way of salvation. And we hope that you and other Christian friends will pray that this blessed work may be carried on.

J. B.

## Proceedings of other Societies.

### FOREIGN.

#### AMERICAN BAPTIST MISSION IN BURMAH.

*Extracts from Mr. Judson's Communications.*

INTRODUCTORY to the journals and letters of Mr. Judson, the Editors of the Baptist Missionary Register have inserted the following notices.

The Board has appointed three additional missionaries, who are to sail at an early date, to join their brethren in ministerial labors in Burmah. A printer, and some others, will probably accompany them. The fields invite laborers, and our friends have long been soliciting a reinforcement. By the late arrival, we have the pleasure also to learn, that Mr. Cephas Bennett, who sailed the last autumn, for the purpose of printing the Scriptures in Burmah, has safely arrived at Calcutta.

From Mr. Judson's journal at Maulmein:—

Jan. 11, 1829. Thah-a took leave of us for his charge in Rangoon. We love him as a brother missionary—an humble, conscientious,

faithful servant of the Lord Jesus. During his visit, he has endeared himself to us all, and we should gladly detain him here, were he not evidently called to labor in another part of the vineyard. May he be faithful unto the death, and then receive the crown of life.

On the 18th of January a Talinga man, and on the following Sabbath, three females, were baptized. The females were Mah See, Mah Gatee, and Mah Kyan, "all decided and hearty in the cause, amid a torrent of threatening and abuse."

The first is the wife of Moung\* San-loon, 2d, but her elder brother, and her priest, and other acquaintance are all alive on the occasion. The husbands of the other two are both opposers, and have threatened their wives with every thing bad if they enter the new religion. They expect to suffer, as soon as their husbands hear of the deeds of this day. We feel most for Mah Kyan, who has a child at her breast, an only child; and her husband has declared that he will not only turn her off, but take the child away

\* *Moung* is the common title of males, and *Mah* of females. Ed.



from her, and provide it another nurse. After they were baptized, they said that their minds were very happy; come life, come death, they were disciples of the Lord Jesus Christ for life and forever.

On the 8th of February another native was baptized, and on the 22d another.

We have also ordained Moun Ing pastor of the church at Amherst. That church consisted of three; Mah Loon-byay, who was baptized while we lived there, and has never left the place; Mah Kai, and her daughter, Mee A., who have lately moved thither. To these are now added Moun Ing, and his wife, Mah Lan.

26. A letter from Moun Thah-a of Rangoon. He states that he has baptized Ko Thah-doke, who had long given satisfactory evidence of piety; and that two others, relatives of Moun Kywetnee, (one of the three baptized up the country,) have requested baptism, and their case is before the church. He divides his time between Rangoon and the villages of Kam-bet and Anan-ben, where the latter converts live.

March 8. We baptized Mah Zu-ga-len, a blind woman, related to Mah Tee, a person of good sense and decided piety.

May 29. Have been chiefly engaged in going forward with the revision of the New Testament. Brother and sister Wade have done all the itinerating; and many interesting tales they have to tell at night. Truth is spreading slowly on every side; prejudices are weakening; opposition is growing more violent in some parts, and in other parts it seems subsiding. The husband of Mah Kyan, who tore his infant from the mother's breast, and pursued his poor wife through the street with a great knife, has become a lamb. He has made a comfortable place in his house for Mrs. Wade to sit and receive company, to the great annoyance of other opposers in that quarter. Mah Gatee has persuaded her husband to come and live near us, that they may attend the daily evening worship, though his mother is still outrageous. They are a young, interesting couple, very fond of one another. It was a great trial for poor Mah Gatee to be baptized against his will.

We have received five since the last date; Moun Tau-ma-guay and Mah San, the first couple that we have had the pleasure of baptizing together; Moun Toot, brother of Mah San, and M. Gatee, a young man of some promise; Mah Poot, wife of Moun Zu-thee, wild as the woods, and formerly as mischievous as possible; and Ko Man-poke, husband of Mah Tee, a steady, excellent old man, a considerable scholar in the Taling language. He has translated all our Burmese tracts into the Taling, and will perhaps be encouraged to go on with some parts of the New Testament. We consider him as one of the most valuable accessions to the cause that we have ever received; and his wife stands almost unrivalled among the female converts. She always accompanies Mrs. Wade, and is of inestimable use in explaining things in the Taling to those who cannot well understand Burmese; and that is the case with a great part of the population of British Pegu.

No case of church discipline has yet occurred; but Mah Kai, at Amherst, occasions us much sorrow. We hear that her husband forces her to follow him to the house of Rimmon, and that she there bows down, when I fear she has not Naaman's excuse for so doing. Two of the

Hindoo members also give us trouble, and we fear that their case must come before the church. Instances of irregularity and sin do sometimes occur; but our efforts in the way of private exhortation and persuasion have been hitherto blessed to the promotion of that repentance and reformation which make amends for all.

In a letter dated May 28th, Mr. Judson states that three tracts had been published in the Burmese language.

No. 1. A view of the Christian religion, in four parts, historical, didactic, preceptive, and devotional. It has passed through two editions; the last an edition of 5,000, mostly expended on the coast of Arracan. We have lately given it a thorough revision, and consider it now as a standard work.

No. 2. A catechism for children, exhibiting the outlines of Christianity, in the simplest manner. This has passed through two editions; and though designed for children, has been found very useful to all ages.

No. 3. The Golden Balance, or the Christian and Boodhist systems contrasted. This we have not been able to get printed; but the few copies that we have circulated in manuscript, have met with unprecedented acceptance.

No. 1, has been translated into the Siamese, and No. 2, printed also in that language; but very few copies have been distributed.

All three have been translated into Taling, the native language of all parts of British Pegu, where we are now located, and generally understood by most of the population, better than the Burmese. Oh, it is affecting to see with what eagerness the poor people, men and women, listen to the sound of the Gospel in their own native tongue; how they sometimes gather close around the reader, and listen with their eyes as well as their ears.

Twelve baptisms of natives, are mentioned above, as having taken place at Maulmein, in the space of five months; in which time, also, a native convert was ordained as pastor of a native church.—Mr. Wade, speaking in his journal of one of these converts, records a fact, which is important in relation to them all. He says,

While we were examining the candidates for baptism, and asking some close questions, one of the members remarked, that we need not feel anxious about the sincerity of those who ask for baptism, since the opposition and reproach are so great, that we could not possibly persuade, or even hire a person to embrace this religion, unless he were truly converted.

Three other natives were admitted to the church previous to September, making fifteen since the year commenced; and it would seem from some remarks of Mr. Wade, under date of Aug. 30th, that a considerable impression had been made on the minds of the native population generally at Maulmein.

The native assistants have been about the place, daily preaching the Gospel of Christ. The number of hopeful inquirers has, however, diminished rather than increased; but the faith

of a great many in Gaudama, is undoubtedly much shaken, for though greater exertions have been made on the side of the priests during this lent, than ever before, yet the offerings have been much fewer; some things which they had undertaken, (particularly the repairing of a pagoda,) have been abandoned in a half finished state for want of offerings. These things have alarmed the priests and their votaries to such a degree, that they have lately appointed *preachers* of their own religion in every neighborhood, to confirm the people in the faith of Gaudama, and dissuade them from listening to the new religion; a thing which they have never been known to do before.

#### GERMAN MISSIONARY SOCIETY.

##### *Missionary Labors among the Armenians.*

THE notices here given respect a people inhabiting the countries on the western shores of the Caspian sea. The first is taken from a letter of Mr. Blumhardt, principal of the Basle Seminary, to the British and Foreign Bible Society. He thus speaks of the promising state of the Armenians.

If there is any oriental nation in the present day which is more particularly deserving of attention and encouragement, it is that of the schismatic Armenians, who have stood forward, with full strength, to unite together as a nation and a church, and thus to prepare the way for their spiritual regeneration. The latest journals of our missionaries at Shusha contain singular instances in proof of this; and one young Wortabet after another, desirous of receiving instruction, applies to them from the convents, for the purpose of being taught the languages of the Holy Scriptures. It is true, that already, here and there, a spirit of persecution has been awakened among the clergy, and occurrences of an unpleasant nature have actually taken place: but the people in general are, in point of education, superior to the clergy; so that the clergy, as a body, and even the synod at Echmiazin, are unable to exercise any considerable influence over the course of events. A remarkable circumstance even recently happened in the neighborhood of Shusha, where a considerable congregation unanimously required of their priest, instead of going through the usual routine of idle ceremonies on Sunday, to read and explain a chapter out of the Bible: on the priest's refusing to do so, he was dismissed by the congregation.

The mission at Shusha was commenced in 1824, and is at present conducted by five missionaries, assisted by a missionary printer. The history of their early proceedings, related by themselves, will be interesting to many readers.

Among the Armenians of these countries, we have to contend with great ignorance of the word of God, and indifference for the things which might save their souls: they are easily satisfied, as every natural man is, with the outward ceremonies, and have but little concern to make their peace with God. Yet we ought to mention it with thankfulness to God, that their hearts are so far opening to us, as to lead them

to acknowledge us sincerely engaged in seeking their growth in the knowledge of the Gospel, and their thus becoming vital members of the body of Christ. This has been particularly manifest in the attendance at our school, from the beginning.

Being led, by all our experience, to think schools the most effectual means of obtaining our end, we intend to make them an especial object of attention. Though the establishment of them will lead, in the beginning, to great expense, and their effects be slow, yet their fruit will be certain and extensive. We are compiling such school-books as may become, by their method as well as by their contents, preparatives for the kingdom of God.

Next to this, we consider it an important duty to publish plain tracts in the vulgar tongue of the Armenians.

Though we should delight to lend a helping hand to other numerous congregations of Oriental Christians—the Jacobites and Nestorians—living at no great distance from us, we dare not yet think of this, on account of our limited means. It cannot indeed be expected that we should be allowed to do any thing for these Armenian Christians by means of preaching; but, by the establishment of schools, and the distribution of tracts and New Testaments, we see a wide door of usefulness opening before us.

Our school had, in its commencement, to encounter many difficulties. No regular school had before existed among the inhabitants: and our schoolmaster, brought up in Europe, did not suit their taste; besides that it was erected by foreigners, who could not yet expect to enjoy the confidence of the people. At the same time, a learned Armenian Boghos, opened a school; and his sustenance depending on its success, he was, of course, very anxious to collect a large number of scholars. Our school, however, was attended, on an average, by from 30 to 36 scholars. Still, there was wanting a man, who should not only possess the love and respect of the inhabitants, but should also have had sufficient experience to conduct a school. We therefore cheerfully resolved to avail ourselves of the services of Mr. Boghos, when he proposed to unite his school with ours. Not only was the number of scholars under our immediate influence more than doubled by this measure, but the institution has been raised in the opinion of the people. Mr. Boghos is, at the same time, just the man to assist us in the compilation, correction, and publication of useful books.

There is another consideration which led us to adopt this plan. If our school should ever become, as we hope it will in due time, an institution for the preparation of schoolmasters and higher scholars, Mr. Boghos's connection with us would facilitate this object. In fact, there are already some young men among the scholars, who are preparing for classical studies, and others are about to come to Shusha for the same purpose.

The Editor of the London Missionary Register describes, in his number for January last, the particular occupations of these five missionaries.

Mr. Dittick has been principally engaged in preparing for the press Armenian books, and instructing some Armenian priests, who at the

same time are of some use to him in his translations: Mr. Haas has conducted the Armenian school, and has been preparing some young Armenians for the office of schoolmasters: Messrs. Zaremha and Pfänder have passed most of their time in tours among the Tartars, spreading the knowledge of the Gospel; and Mr. Hohenacker has been engaged with the general business of the mission, at the same time affording medical assistance to the inhabitants of the town. Extracts from the Fathers, who are in great authority with the Armenians, are now preparing for the press: thus the suspicion of proselytism is best avoided.

A decisive and very encouraging progress, as it respects education and the general standing and influence of the mission, is evinced by quotations from the "Quarterly Extracts" of the British and Foreign School Society. It is said—

The difficulties which presented themselves, owing to the children being unaccustomed to discipline, prejudiced against new plans, and still more against foreigners, have all been overcome. The schools are all full: the question will soon be, "What is to be done for the many who apply for admission, and are sent away for want of room to accommodate them?"

So by the missionaries, on the same point:—

We have been obliged to make a law to receive scholars only four times a year; but many Armenian fathers applied so anxiously to-day for the admission of their sons, that we could not give them a refusal.

—Still Armenians are making application for the admission of their children, but we are obliged to deny them: many come daily from the country.

In reference to the young men whom Mr. Dittrick is educating for the ministry, and some of whom promise to be very useful characters, it is said:—

Great difficulty is found in boarding these young men, during the time requisite for them to be under instruction. Owing to the little respect which the profession of schoolmasters receives, and the very miserable pittance allowed for maintenance, it is not to be expected that any will apply but the sons of poor parents; and to these pecuniary assistance must be rendered.

The most important benefits would, doubtless, arise from the establishment of an institution, in which these young men could not only receive instruction, but also partake of the advantages of constant Christian intercourse with the missionaries; by which means they might be brought under the influence of vital religion, and be thoroughly prepared for future usefulness.

For the accomplishment of these objects, new buildings would be necessary; and the missionaries earnestly plead for assistance, that they may be enabled to do something toward its promotion.

The Modern-Armenian New Testament printed by the British and Foreign Bible Society, is in the dialect of the Armenians in use in Turkey, and differing from that of Armenia it-

self. Mr. Dittrick has, therefore, been authorized, by that society, to prepare a translation of the Gospel of Matthew into the vernacular Armenian. An extract from the journal of Messrs. Zaremha and Pfänder shows, that this translation is likely to be very acceptable.

At the village Sohenker, on our shewing them the vernacular translation of the sermon on the Mount, the people, and particularly the priests, expressed their ardent wish to possess the whole New Testament translated in this way: when we read it to them, they listened attentively; and an old man, in particular, seriously inquired the meaning of some passages, and expressed himself convinced of their having been backward in fulfilling these commandments of the Lord: on our departure, he requested that we would soon visit him again, and never forget him in our prayers. A storm having overtaken us on the road, we were obliged to seek shelter in a mill: not long after, two men stepped in, and a conversation soon began upon the word of God: we read to them part of the Sermon on the Mount; by which one of them, in particular, was deeply moved, and confessed, "That is all very true, and the commandment of Christ; but, wo unto us, we have not fulfilled it, neither can we do so!" We directed him to Christ, as being alone able to give him forgiveness, and freedom from all his sins.

#### AMERICAN COLONIZATION SOCIETY.

##### *Results of the Society's Labors in Liberia.*

THE following remarks and statements respecting the condition of the settlers at Liberia, and the prospects of the colony, are from a letter of Mr. J. B. Russwurm, a well educated colored man, who joined the colonists last fall, and is now the editor of the *Liberia Herald*. The letter was addressed to an agent of the American Colonization Society, under date of Nov. 18, 1829, and was first inserted in the Philadelphia Recorder. After mentioning the time of his arrival, the writer remarks—

I believe that it is decreed by him who reigns above, that the descendants of Africa now in America must return and assist in the great work of evangelizing and civilizing the land: the decree has gone forth, that "Ethiopia shall stretch her hands unto God;" and were you here one Sabbath, you would believe that the commencement of the prophecy was taking place. Ah! it is so pleasing to behold men who formerly groaned under oppression, walking in all the dignity of human nature, feeling and acting like men who had some great interest at stake; but still more pleasant to behold them assembled in the house of worship, rendering thanksgiving and prayer to him who ruleth the nations, in this land of heathen gods, surrounded by millions of immortal beings who are immersed in the grossest superstition, "with eyes that see not, and ears that hear not."

I cannot describe what were my first sensations upon landing. The town contains double the number of houses one would expect; and I am informed of Caldwell and Millsbury, that each contains nearly as many. The colonists

here at Monrovia appear to be getting ahead fast: their principal dependence is trade with the natives, either in stores or at factories established in the interior. The health of the colony has been quite good; deaths but two, the last six months.

We have two religious societies which own meeting houses, Methodists and Baptists; the German missionaries sometimes preach in the Methodist church, as they have none of their own. They both keep school; one here, the other at Caldwell; and are much esteemed by the settlers. The cause of education has not yet received that attention from all, which it ought. In a new settlement have we a right to expect much, my dear sir? The majority of the settlers, being emigrants from the south of Maryland, have faint ideas of free schools. The Board of Managers have pledged their word that they would recommend the introduction of the free school system into the colony.

Yesterday I attended an examination of Mr. S.'s school; there were about 30 pupils present; they appeared, I assure you, very well; his first class recited in grammar and geography, and acquitted themselves creditably; the under classes did the same. After an examination of three hours I came away much pleased.

The present number of the settlers is 1500, and the farming establishments on the St. Paul's are said to be in fine order.

#### *Recaptured Africans and Natives.*

Provisions are brought into the Cape by the recaptured Africans, who are settled a few miles from here on lands which they call New Georgia. They amount to about 400, and are easily known from the surrounding natives by their dress and their copying as much as they can after the settlers. The great change which has taken place in their condition every way, would be enough to convince the most sceptical; it seems that transplantation has improved their natures much: for while the natives, who have the same chance, still adhere to their old customs, these are advancing daily in the arts of civilization. Some of them are even mechanics, and work in the settlement as such. By natives I mean those who have never been from the coast of Africa. The nearest inland trade is that of king Boatwain's people, about 150 miles distant. He is the Napoleon of these wilds, and formerly wrought as a common Krooman, though not one, in vessels on the coast. He has always been favorable to the colony, and looks with contempt upon the neighboring petty chiefs and kings, all of whom I suppose pay him tribute. He holds a market every day in his chief town; settles all disputes among his people with costs of suit, after the manner of his more civilized brother; and examines into the quality and quantity of such articles as are brought in for trade. His people are more civilized than their neighbors; when they appear among us, they wear pantaloons with a large piece of cloth tastefully thrown over their bodies. A colonist at present trades in his chief town. Yesterday I was visited by two Mandingoes who wrote Arabic with great care. They are a shrewd people. They came for the purpose of bartering some native cloth. Our captain, who was present, was equally astonished with myself. I showed them a Greek book, which they desired

me to read, and they would read Arabic. One prayed for some minutes, to give us some idea of their pronunciation; which sounded like that of your friend the Prince Abdhul Rahbahman. They subside principally by practising upon the superstitious notions of the other natives. They sell their charms, which consist chiefly of a few Arabic characters, as things of great value. They are called the god people, and their priests gods.

#### MISSIONS OF THE UNITED BRETHREN.

##### *Miscellaneous Notices of the Mission in Greenland.*

THE following extracts from the journal, kept by Mr. Kleinschmidt at Frederickssthal, will exhibit something of the progress which the Greenland mission is making, the eagerness with which the truths of the Gospel are listened to by the poor natives, and the transforming influence which has been exerted on many of them.

February 16, 1823. Speaking with the baptised, a sister said: "I have committed sin enough while I was among the heathen, but now abhor it. Since I have been baptized, I dread the approach of temptation." An old person asked how she should pray; for she wished to address the Lord in a proper manner. She was told, that she should speak to him as a child does to its parent, and simply mention her wants. That she should seek him as soon as she awaked in the morning, and say, "Here am I; reveal thyself to me as my Saviour, and give me thy grace." These words she repeated after us, and said, "I will thus address him when I leave you."

March 9. Two persons were admitted candidates for baptism, and nine were baptized. Four of them had removed hither in autumn. Their desire to hear and understand the word of God was remarkably great. Both at church and in private conversation, they seemed to devour the words addressed to them; and we had encouraging proofs of the work of the Holy Spirit, in the hearts of the poor heathen, who have hitherto lived without control, suffering neither poverty nor oppression, to make them seek comfort in religion; for their heathen relatives appear always in good spirits.

Thus, when one of these heathen is in truth turned from his evil ways, and seeks a Saviour, it may be called a miracle of grace, and proves that the mercy of God has reached his heart; for it is his gift alone.

April. On the 23d, a boat full of people came from the south, and staid a few days with us; among them was a woman, of whom they related, that she had come from a great distance on the east coast, with a large party of heathen, who left her on their return. They related that, at her dwelling-place, the sea never thawed till the kassiggiak (a kind of seal) got their young, which is in the middle of June. As it was too far for these people who live near Staatenhook to go to the merchants near Nennortelik, they traded with the heathen in our neighborhood, and then hastened home, saying, that the voyage to their place of abode lasted innumerable days.

May 2. We had an unexpected cause for rejoicing: fourteen heathen came to us, and de-



sired us to write down their names. Early in the morning, a heathen and his wife came to Brother Kleinschmidt, saying: "Write down our names, for we wish also to be converted. When the missionary hesitated, and inquired whether they were truly in earnest: he exclaimed, "Make haste, write, there is no doubt of it."

We found that the wife was the woman mentioned above, as left behind by a northern party, and whom he had afterwards married. As she is altogether a heathen woman, and never heard the Gospel, we were struck with her modest and serious behavior. She assured us, that her wish to live here originated in an earnest desire to be saved; that she had a mother and five brothers and sisters; and that her former dwelling was on this side the Ice-fiorde (the well known Forbisher's straits.) The latter, however, was so far distant from her abode, that she had never been there. She likewise related that the Greenlanders living on the opposite side of this Ice-fiorde, frequently cross the straits, and traffic with those nearest Staatenhoek, from whom they obtain various articles, such as knives, needles, &c., which they again barter with those on the other side of the straits. The passage across them is said to be dangerous, and nothing but dire necessity obliges them to make the journey. May a concern for their soul's salvation cause them in due time to find their way to us. Their situation is indeed truly pitiable.

We had scarcely written down the names of this man and his wife, when five more came to request the same favor. They were followed by seven others. Having spoken to them of the way of salvation, we exhorted them to consider well what an important step they were about to take, which is considered by many as an act of great self-denial. They desired to be brought from darkness to light, and from the power of Satan to the living God. We added that, if they meant to live here, they must forsake all their heathenish ways. That if they could not form such a resolution, they should rather not come to live here, for though we wished to draw the heathen to us, and win them for our Saviour, we wish that none may desire to live here for outward convenience's sake, but from a sincere desire to be saved.

#### *Progress of the Mission in South Africa.*

In order to understand what advance has been made in this mission, the reader should bear in mind, that no tribes of heathen were more ignorant and debased than these.

Aug. 15, 1828. We held a very satisfactory examination of the children belonging to our girl's school. The number present amounted to 123, of whom 68 are able to read. By way of encouragement, we distributed seven Bibles, and 17 New Testaments, of the stock lately received from England, among the best readers, who expressed the liveliest joy and gratitude on receiving them. To those who were less advanced, we gave some copies of a little work, entitled *The Name of Jesus*, published by some friends at Basel, expressly for the use of Hottentot children. About forty of the oldest pupils quitted the school on this occasion, having been previously commended in fervent prayer to the grace and blessing of the Lord. They will

in future receive separate instruction once a week. On taking leave of their teachers and companions, they were much affected.

Sept. 1. We were occupied in conversing individually with our married people, consisting of 137 married couples, six men, and 39 women, whose partners were at that time absent. Excepting in the case of two married couples—between whom some misunderstanding had arisen, which we endeavored to remove—we met with nothing but what was calculated to excite us to heartfelt gratitude to the Lord, for the grace prevailing among the individuals of this numerous company. It is indeed true, that they have yet much to learn, but when we consider the state of the Hottentots in this place, thirty years ago, or even what it is at present in districts where the advantage of religious instruction is not enjoyed, we are astonished at the blessed change which has been effected.

Dec. 3. We closed the year in the usual solemn manner, with confession, thanksgiving, and prayer; and felt anew assured of the unchangeable love and faithfulness of that Saviour who abides the same yesterday, to-day, and forever.

In the course of the year 1828, our congregation has experienced an increase of 53 persons; 31 persons (children included) have been baptized or received into the congregation; 27 have been admitted to the holy communion, and 44 have become candidates for that ordinance. Two couples have been married.

At the close of the year our catalogue exhibited the following numbers: 648 communicants; 90 candidates for the communion; 134 baptized adults; 389 baptized children; to whom if 41 candidates for baptism and 64 new people be added, the whole number under our care will amount to 1,266. Among these are above 200 married couples.

The number of houses in the settlement is 237, of which 105 are walled houses.

During the year 15 adults and nine children were baptized at Hemel-in-Aarde. At Elim there are 143 people under the care of the missionaries. Twelve adults were baptized during the year.

#### *Summary View of the Missions in the West Indies.*

Jamaica.—Our Sunday school at Fairfield continues to be tolerably well attended. Several of the scholars gave testimony, during the Christmas holidays, when questioned as to the proficiency they had made, and called upon to repeat hymns, &c., that the labor bestowed on them had not been in vain.

In the year 1828, the following persons have been added to the several classes of our congregation—Baptized or received adults, 105; children baptized, 60; candidates for the communion, 105; communicants, 86; re-admitted to the congregation, 12; to the communion, 5. Twelve persons have departed, and 29 have been excluded. The congregation consists of 564 communicants; 107 candidates for the communion; 155 baptized adults; 291 baptized children.—In all, 1,137 persons. The classes of new people and candidates remain the same as last year.

At New Eden, brother and sister Pfeiffer continue to labor in blessing. Their congregation,

at the close of the year, consisted of the following:—Communicants, 335; baptized, and candidates for the communion, 333; baptized children, 203; new people and candidates for baptism, 253. Total, 1,179.

At New Carmel the congregation also continues to increase, and, we trust, most of the members grow in grace, under the care of brother Scholefield. At the close of the year, their numbers were as follows:—Communicants, 9; baptized adults, 97; new people and candidates, 394; besides about 45, who are regularly spoken with at Mesopotamia, and who are desirous to enjoy the privileges of the congregation.

In the course of the year 1823, 14 adults and 25 children have been baptised at the Irwin congregation; 13 have been admitted to the Lord's supper, 11 have become candidates for that privilege, six couples have been married, nine individuals have departed, and five have been disowned.

At the close of the year, our congregation consisted of 83 communicants, 76 baptized and received members, 223 baptized children, 65 candidates for baptism:—Total 457. All of whom, with ourselves, we commend to your affectionate remembrance and prayers.

*Antigua.*—Our numbers at the close of 1823 were as follows: 1,053 communicants, 592 baptized, 450 baptized children, 296 candidates for baptism or reception, 420 new people, and about 300 who are at present under church discipline; making a total of 3116 souls under our care. O remember us in your prayers! for we feel our insufficiency to minister to the spiritual wants of so great a multitude. It is very perceptible that the seed sown by our predecessors has not been sown in vain, but that many plants are already ripe for harvest. Of this I was anew convinced during a visit which I paid last Wednesday to a number of our aged and infirm people who live in or near English Harbor. Brother Eberman, who is now on his way from St. Croix to Tobago, accompanied me on this occasion, and our hearts were so much refreshed by what we heard, that I assure you we forgot all our fatigue: at the same time, I must confess, with sorrow, that we have some among our numbers, who are lukewarm, or even spiritually dead. May the Lord have mercy upon them!

Our services especially on Sundays, have of late been well attended, and our Sunday-school affords us much encouragement. It is frequented, on an average, by about one hundred children. Our two principal teachers are well qualified, and appear truly devoted to their work.

*St. Kitts.*—In taking a review of the state of the congregation at Basseterre, during the past year, we find, upon the whole, more cause to rejoice than to mourn. The Lord has evidently been with us, and blessed our labors. During the year, 23 adults and 77 children were baptized; 106 adults received into the congregation, or re-admitted; 34 admitted to the Holy Communion; 90 individuals have become candidates for baptism or reception; 48 couples have been married. On the other hand, we have lost by death or exclusion, or by removal from the island, 177 persons.

Our congregation consisted, at the close of 1823, of the following:—724 communicants; 772 baptized and candidates for the communion; 687 children. To these, if we add 967 candidates for baptism, new people, and excluded, the whole number under our care will amount to 3150.

I am happy to say that our school at Basseterre is in a flourishing state, under the active su-

perintendence of Brother and Sister Shick. On the third Christmas-holiday, the children had a cheerful love-feast, at which 518 were present. After being catechised, books were distributed among those who attend the school, of whom there are nearly 400; and to those girls who had received reward tickets, additional presents were given, received from some of our sisters and friends in England. We wish that these kind benefactors could have seen the cheerful countenances of the little black children; they would indeed have rejoiced with us, and have felt that their work of love was already rewarded.

At our last communion at Bethesda, 313 persons partook with us of this divine repast; 6 were confirmed for the first enjoyment of it, and 9 became candidates. On the preceding prayer-day, a negro woman was baptized, 4 persons were received into the congregation, and 9 became candidates for baptism or reception. On such occasions, we abundantly experience that our dear Saviour draws near to those who hunger and thirst after righteousness. O that the number of those to whom these words are truly applicable, may be continually on the increase among us!

In the course of the year 1823, 6 adults, and 39 children were baptized at Bethesda; 33 adults were received into the congregation or re-admitted, 18 admitted to the Holy Communion, and 44 became candidates for baptism or reception.

The congregation consisted, at the close of the year, of 424 communicants, 573 baptized adults, 466 baptized children; who with 202 candidates for baptism, and 406 new people and excluded, form a total of 1876 persons under our care.

*Barbadoes.*—In the course of the year 1823, there have been baptized at Sharon, 102 adults, and 53 children; and 12 adults have been received into the congregation.

At Mount Tabor there have been baptized 5 adults, and 23 children; and 20 adults have been received into the congregation.

## DOMESTIC.

### AFRICAN EDUCATION SOCIETY.

At a meeting of citizens of the district of Columbia, and members of Congress, held in the city of Washington, Dec. 28th, 1829, a society was organised, called the *African Education Society for the United States*. The object of the society and the necessity of it, in order that the purpose of the Colonization Society may be accomplished, are expressed in a paragraph of the Report published by the board of managers.

Since the commencement of the enterprise, in 1817, which was to open an outlet for the unfortunate population, who had been torn from their homes by the hand of violence, and forced upon us by the cupidity and tyranny of the mother country; and which was not only to restore to Africa her lost children, but to quench the flames of war, and dry up the streams of devastation, and fountains of blood, in that persecuted and ill-fated country; and to confer upon it the bless-

ings of peace, and refinement, and religion, and liberty, the friends of that great design have been continually and deeply impressed with the importance of preparing the destined emigrants, by a suitable training, for prosperity and usefulness in Africa. They reasoned, and reasoned rightly, that if without such preparation they were wholly unfit, as is universally admitted, for freedom, and for the lowest employments, in this country, much more were they unfit to stem the tide of barbarism, to exercise the difficult and hardly tenable functions of self-government, to become the leaders, teachers, and rulers of a barbarous people, the enlightened citizens, the wise founders and supporters, of the rising nations of Africa. Hence various attempts have been made, from time to time, to devise and execute plans for the attainment of this highly important and desirable object: and the association, who by their constitution were not empowered to turn their efforts in that direction, and to whom the entire interests of Africa, here, have hitherto been entrusted, have hailed those attempts with their warmest approbation, and their best wishes that they might prove successful.

The society intends to accomplish its object by establishing an institution for educating colored children and adults, and qualifying them to enter higher seminaries. The following passage from the Address contains the outline of the plan.

It is the design of the Society, not, in the manner of a day school, to take charge of the youth entrusted to them, for a few hours daily, and then dismiss them to dissipate, among idle and vicious companions, the slight impressions made upon them, and thus to blast, every night and morning, the germs of sober and industrious habits; but to train them up entirely, as far as practicable, from early childhood; to make constant and untiring inroads on their wrong habits and propensities; to subject them to a steady, mild and salutary discipline; to exercise towards them a kind and parental care, guarding against the approach of every insidious and hurtful influence; to give them an intimate practical acquaintance with agriculture, or some one of the mechanic arts, most likely to be useful in Africa; to instruct them thoroughly in all the branches of a common school education; to endow them with industrious, active and manly habits; and to inspire them with virtuous, generous and honorable sentiments: in fine, to form their whole character, and render it, as far as possible, such as will qualify them to become pioneers in the renovation of Africa. Manual labor will of course ultimately aid in the support, and diminish the expense, of the establishment.

A gentleman, who is a slave-holder and a member of the society, has already offered the gratuitous use of a farm, for the accommodation of such an institution.

The board of managers have adopted the following resolutions—

Resolved, That the funds of this Society shall be chiefly appropriated to the education of slaves, placed at their disposal by their masters, on the condition, after their education and liberation, of their emigrating to Africa.

Resolved, That pledges, with suitable indem-

nities, shall be given, as far as practicable, by the pupils, their masters, parents or guardians, that they will go to Africa when their education shall be completed.

The President of the society is the Rt. Rev. William Meade, of Virginia; the Secretary is Mr. Isaac Orr, and the Treasurer, Richard Smith, Esq. both of Washington.

#### ANNIVERSARIES OF BENEVOLENT SOCIETIES.

##### *Second of the American Seamen's Friend Society.*

THE meeting was held in the evening of Monday, May 10th, in the Middle Dutch church, New York city, Hugh Maxwell, Esq. of the city in the chair. It was opened with prayer by the Rev. Dr. Edwards, of Massachusetts; the Report was read by the Rev. Joshua Leavitt, General Agent of the society; and addresses were made by the Rev. A. H. Dashiell, seamen's preacher in Philadelphia, Rev. J. N. Wyckoff, of Catskill, and Rev. Dr. Cox, of the city of New York. The receipts for the year were \$4,159 89, and the debt \$800. The receipts of the previous year were only \$1,214 38, and the debt was then nearly \$1,500. The following are two of the resolutions adopted by the meeting:—

That the reformation of seamen is an object of deep importance to the interests of the commercial world: and that as the Bethel institutions are calculated to exert a most salutary influence in this respect, every merchant be, and he is hereby solicited to give the subject his serious consideration, and to render such aid as may be deemed most efficient.

That the influence which seamen exert especially in foreign countries, renders their conversion to the service of Christ an indispensable means to the final conversion of the world, and gives a peculiar importance to the sea mission recently commenced by the American Seamen's Friend Society.

##### *Second of the General Union for the Observance of the Sabbath.*

Held in the same church, on the morning of May 11th. Dr. John Stearns, of New York city, presided. The meeting was opened with prayer by the Rev. Mark Tucker, of Troy, N. Y., and the Report read by Lewis Tappan, Esq. The Rev. Drs. Bangs, of the Methodist church, Wisner, of Ithaca, N. Y., and Rice, of Virginia, and Thomas Bradford, Esq., of Philadelphia addressed the meeting.

#### Resolutions;—

That we regard the Christian Sabbath as a divine institution of universal and perpetual obligation, binding upon governments as well as individuals; and that upon its sanctification depend, under God, our social, civil, and religious privileges.

That Sabbath-breaking is one of our national sins, exposing us to the Divine displeasure, and endangering our most valuable political and

religious institutions; and that upon ministers and churches of different denominations devolves the solemn obligation of rescuing the Sabbath from profanation and oblivion.

That the law of this land, requiring the profanation of the Christian Sabbath and its violation by so many of the people, calls loudly upon the friends of civil and religious liberty to humble themselves before God, and by prayer and supplication, seek the aid of the Holy Spirit to turn the hearts of our citizens to the religion of their fathers; that the deserved wrath of the Almighty may be averted, and our country continue to enjoy its inestimable privileges.

That we earnestly recommend the formation of auxiliaries throughout the United States; the diffusion of appeals on behalf of the Sabbath; the collection of funds for the employment of agents; the union of Christians of every denomination in this common cause; and the active and persevering labors of the friends of the Sabbath in promoting its observance in every part of the country.

That the members of this Society, being conscientiously opposed, as citizens of a free country, and as Christians, to any union of church and state, and all laws for the observance or the desecration of the Sabbath, will continue to recommend its sanctification only by the influence of personal example, of moral suasion; by arguments drawn from the oracles of God, from the existing laws of our country; by appeals to the consciences and hearts of men, and fervent supplications to the Lord of the Sabbath.

That we learn with high satisfaction the efforts now making in Great Britain to promote the observance of the Christian Sabbath; and we wish abundant success to every exertion to extend the influence of the Sabbath cause throughout the civilized world.

#### *Fifth of the American Tract Society.*

Also in the Middle Dutch church. It was on Wednesday morning, May 12th, the President of the society, S. V. S. Wilder, in the chair. The Rev. Leonard Woods, D.D. of Massachusetts, offered the prayer at the opening of the meeting, and the President delivered an introductory address. The Treasurer, Mr. Moses Allen, read the Report of the committee which audited his accounts, and Mr. William A. Hallock, the Corresponding Secretary, read the Annual Report. The addresses were made by the Rev. Wm. M. Stilwell, of the Methodist church, Rev. John Todd and Rev. Jared Waterbury, of the Evangelical Congregational church, Rev. John Reynolds, of the Episcopal church, Rev. James M'Abov, of the Baptist church, and Rev. Thomas M'Auley, D.D. and Thomas Bradford, Esq. of the Presbyterian church,

#### *Resolutions:—*

That this meeting rejoice in the systematic and successful efforts which have been made in this city, and in various parts of the land during the past year, to supply steadily with tracts every family willing to receive them; and in the aid which such efforts have incidentally afforded

to other philanthropic and benevolent institutions; and that it is desirable this plan of monthly distribution should be persevered in, with humble dependence on God for its success.

That it is our duty, as a society, to extend our operations to the heathen who sit in darkness, as well as to supply the destitute portions of our own country.

That the Constitution of the society be so amended, that "any tract society, annually contributing a donation from its funds to the treasury of this society, may be considered an auxiliary."

#### *Fourth of the American Home Missionary Society.*

Celebrated on the evening of the same day; prayer by Rev. Dr. Fisk, of Goshen, N. Y.; Treasurer's Report by Mr. Knowles Taylor; Report of the Executive Committee by the Corresponding Secretary, Rev. Absalom Peters; Addresses by the Rev. Mr. Ross, of Tennessee, Rev. Benjamin H. Rice, of New York city, Rev. Dr. Wisner, of Ithaca, Rev. Richard S. Storrs, of Massachusetts, Rev. Dr. Rice, of Virginia, and Rev. Drs. Skinner and M'Auley, of Philadelphia.

#### *Resolutions:—*

That this society regard the present exhausted state of its treasury as the best evidence that the Executive Committee have well appreciated the wants of the five hundred congregations which they have aided, and furnish a ground of appeal to the Christian public which ought to enlist the more fervent prayers and the more liberal contributions of all who desire to see the salvation of our country hastened in its time.

That the light which the publications and reports of this society have shed on the spiritual condition of our frontier States and Territories, furnishes increasing evidence of the adaptedness of its plan to the wants of our common country.

#### *Fourteenth of the American Bible Society.*

At 10 A. M. May 13th, in the Middle Dutch church. After the reading of the Scriptures, Col. Varick, the President, delivered an address. The customary Reports were read by John Adams, Esq. Treasurer, and the Rev. John C. Brigham, Secretary for Domestic Correspondence. Addresses by Rev. Prof. Goodrich, of New Haven, Rev. Dr. Phillips, and Rev. Mr. Cone, of New York, Rev. Dr. Lansing, of Utica, R. Wilkinson, Esq. of Poughkeepsie, Rev. Dr. M'Auley, Rev. Mr. Tyng, and W. T. Dwight, Esq., of Philadelphia.

#### *Resolutions:—*

That whilst the Society offer their sincere thanks to God, for the smiles of his Providence, which they have experienced during the past year, in the prosecution of their labors for multiplying and distributing the Scriptures, they are constrained to urge upon the friends of the institution, the necessity of providing more effectually for the completion of the great object, un-



dertaken at the last anniversary, of furnishing every destitute family in the United States with a copy of the Bible.

That whilst the society are zealously engaged in supplying the wants of the inhabitants of their own country, they esteem it a distinguished honor and privilege, to be permitted to co-operate with kindred institutions in this and in other countries, in procuring the Holy Scriptures to be translated into every language, and distributed in every region, of the habitable globe.

That the society, being deeply impressed with the importance of the objects which they have in view, and the shortness of the time in which, in the ordinary course of Providence, they will be permitted to labor for their accomplishment, solemnly pledge themselves to make further efforts for carrying into effect the great ends of their association.

#### *Second of the American Peace Society.*

In the Baptist church in Nassau street, New York city, Thursday afternoon, May 13th. Rev. Dr. Codman, of Massachusetts, presided. Rev. Asa Mead, of Maine, made the prayer at the opening of the meeting, and the Secretary, William Ladd, Esq., read the Report. Resolutions were moved or seconded by the following gentlemen, who, it is presumed, addressed the meeting:—Rev. Mr. M'Abey, of Ohio, Mr. Goodell, of Boston, Rev. E. W. Baldwin, of New York city, Rev. Mr. Carroll, of Brooklyn, Rev. Asa Mead, and William Ladd, Esq.

#### *Resolutions:—*

That the magnitude of the work to be performed by peace societies, the importance of it to the world, and the comparatively small numbers engaged in it, call for much devotedness and activity among its friends; and that the certainty of success from the promises of God, affords ample encouragement for our utmost efforts.

That we will persevere in our efforts to disseminate information respecting the evils of war, and the duty of Christians in relation to it, until death shall close our career, or the millennial glory shall remove all doubts and occasion for exertion.

#### *Fourteenth of the American Education Society.*

Celebrated in the Brick church, on Thursday evening, May 13th; Hon. Samuel Hubbard, of Boston, President of the society, in the chair.

The meeting was opened with prayer by the Rev. Benj. H. Rice. The Rev. Dr. Cornelius, Corresponding Secretary, read the Annual Report, and addresses were made by Rev. Charles B. Storrs, Professor in the Western Reserve college in Ohio, and by Rev. Mark Tucker, Rev. Dr. Edwards, Rev. Dr. Wisner, and Rev. Dr. Rice. The Resolutions were not inserted in that copy of the New York Observer, from which the materials have been derived for the foregoing abstract of anniversaries in New York city.

#### *Managers of the Baptist General Convention.*

THE annual meeting of the Board of Managers of the Baptist General Convention was held in Hartford, Conn. on the 28th and 29th of April. A missionary sermon was preached by the Rev. S. H. Cone, of the city of New York. A very encouraging Report respecting the foreign and Indian stations was presented, and \$200 collected for printing the Bible in the Burman language. A resolution was unanimously passed, requesting the Rev. Mr. Judson, of the Burman mission, if the interests of the mission would permit, to visit the United States, for the purpose of laying the results of his mission before the churches, and awaking more of a missionary spirit.

#### *Board of Directors of the Domestic and Foreign Episcopal Missionary Society.*

The annual meeting was held in Philadelphia on Tuesday May 11th, at ten in the morning, the President of the society in the chair, who introduced the services of the occasion by prayer. The general report of the society was read, and also the report of Bishop Brownell's tour in the southern and western states; and in the evening, a sermon was preached at St. Andrew's church, by the Rev. Mr. Doane, of Boston.—From the Treasurer's report it appeared, that the receipts of the society for the year 1827, were about \$1800; for 1828, \$4,236; and during the last year, \$10,827 32. Of this sum, about \$2,700 were contributed expressly for the Greek mission. The amount of receipts in consequence of Mr. Robertson's agency in Maryland and Virginia, exceeds \$1,500.

## Miscellaneous.

#### EDUCATION IN HINDOOSTAN.

##### *State and Prospects of Bishop's College.*

THE Society for Propagating the Gospel in Foreign Parts gives the following view of this institution, in its last Report.

To Bishop's College, Calcutta, the Society look forward as the best means of ensuring, with the blessing of God, ultimate success to their

endeavors. The college, which was founded by the wisdom of bishop Middleton, and cherished by the protection and encouragement of bishop Heber, (who deemed it not only as the place of education from whence Christian ministers would proceed to dispense the light of revelation to an ignorant and superstitious race, but as the probable commencement of the civilization of India,) presents a scene of industry and liberal acquirement, of which it would be in vain to look for either precedent or example throughout

the eastern world. European education has been there carried on with an effect, which, considering the depressing influence of a tropical climate, affords unmixed satisfaction to the friends of the Christian cause: the youths, there educated under the instruction of the learned and much respected principal, with his colleagues, will be prepared to enter upon their duties as catechists with advantages utterly beyond the reach of any but those of European missionaries, with whom, by the design of the society and the constitution of the college, they are designed to act. The securing of such advantages in perpetuity to a succession of youths attached to the soil in India may be hoped, perhaps, at no distant period, to spare the necessity of that toil and anxiety which now presses so heavily on the European laborer; producing, frequently, an impaired constitution, which renders his future efforts feeble and ineffective.

Familiarity with the language, habits, and customs of the natives, united with attainments acquired in a school of European and academical discipline, may be hoped to form a character which has hitherto been unknown in the history of missions, and the effects of which may surpass our most sanguine expectations; and it will remain for Bishop's college to furnish an example, which may hereafter tend to banish that moral and intellectual ignorance which now pervades the eastern world.

#### *A New English College proposed at Calcutta.*

The editor of the London Missionary Register introduces the Prospectus of this institution with the following appropriate remarks.

The impulse given to the education of the laboring classes is reaching the middle and higher orders: the recent establishment of grammar schools and colleges manifests a practical conviction, that those orders can retain their place in society only by an intelligence commensurate to their station. The same feelings are beginning to operate in distant portions of the empire, while it is proposed, by means of Bishop's college, to provide for India a supply of ministers in connection with the established church, it is found that the wants of the European and Indo-European community require an institution, which shall give general and easy access to education of a higher kind than they at present enjoy.

The prospectus is attributed to the venerable archdeacon Corrie, the friend of Henry Martyn. An exhibition of the more prominent features of the institution only, will here be attempted.

That a college be founded in this metropolis, in which, while the various branches of literature and science be made the subjects of instruction, it be an essential part of the system to imbue the minds of the youth with a knowledge of the doctrines and duties of Christianity.

That this college be, in every way, conformable to the United Church of England and Ireland: but, as there are also many in this land who are not members of that church, who are at present completely excluded from the means of bestowing upon their children a liberal education, to provide which is the chief object of the proposed seminary, persons of all persuasions be permitted to attend the various classes under

certain restrictions, but without restraints tending to interfere with their religious opinions.

The system of education to comprise religious and moral instruction, classical learning, history, modern languages, mathematics, natural philosophy, medicine and surgery, chemistry, jurisprudence, and other branches, as time and circumstances may require.

The college to be open to the sons of native gentlemen, as well as to all denominations of Christians; and to be divided into two parts—viz. those who conform in all respects with the regulations of the institution, to be designated members; and those who only attend the classes for the purpose of receiving instruction—the advantages to be available by all students, with the exception of some theological privileges, which must unavoidably be restricted to the members of the college—no student, not being a member of the college to be required to comply with any religious form, provided he submit to the general system of education pursued within its walls.

The benefit of attending any course of lectures in the higher branches to be afforded to all who may be disposed to avail themselves of it, under the preceding and such other regulations as may be specified.

The fundamental principle on which it is proposed to establish this college is—

That in a Christian community, every system of general education ought to comprise instruction in the evidences of Christianity; and that, while, in the present state of society in this country, the grand object of a seminary for general education, would be defeated by compelling all the students to comply with the forms of Christian worship, nevertheless instruction in the word of God ought to form an indispensable part. Without this, the acquisition of other branches of knowledge cannot be conducive either to the happiness of the individual or the welfare of the state.

The number of Europeans in this portion of the British empire, who, from various circumstances, have not an opportunity of educating their children in England—the growing population of Indo-Britons and Indo-Portuguese in a similar situation—added to the daily increasing desire for the European system of education among native gentlemen—seem to indicate that the present is the proper time for founding a college, in which a large and liberal education upon Christian principles shall be afforded to these several classes of British subjects.

#### *Importance of Native Female Education.*

This subject is forcibly presented by the Ladies' Committee of the British and Foreign School Society, in one of their late Reports quoted by the Missionary Register.

It is a well known and deplorable fact, that, throughout the immense and thickly-peopled regions of the East, even the progress of the arts and of civilization seems hitherto to have brought few if any advantages to women. They are still a degraded class, in all the most important advantages and privileges of society; differing far more from their sisters in Europe, than the men of the East differ from their brethren here.

Of their condition in Hindoostan, the late bishop Heber thus speaks:—"I observed, by the way, that my chobdar and the rest of my escort seemed to think it was strange to give more to

a woman than to most of the men: and I had noticed on many occasions, that, all throughout India, any thing is thought good enough for the weaker sex; and that the roughest words, the poorest garments, the scantiest alms, the most degrading labor, and the hardest blows are generally their portion." Yet, compared with the Malayan tribes, the Hindoos are a gentle people; while the Chinese, amidst all their seeming-polish and addiction to literature, are perhaps the most barbarous in their notions respecting women: if they do not, like the Turks, wholly deny them the possession of souls, it is only a few of the most virtuous whom they admit to the rewards of their immortality; and, even in the case of such, there must be a previous transformation in the nobler sex! Female infanticide still prevails in China—a horrid practice, which would not be tolerated but for the popular contempt in which the sex is held.

But it ought never to be forgotten, that whenever the female sex becomes thus degraded, it has a fearful revenge; in the consequent abuse of its natural influence on the whole condition of society. The first dawns of reason, with the first development of the fancy and the affections, are in every country greatly subject to the control of the female mind; and women thus everywhere exert a powerful influence on the character in after-life.

The natural influence of females seems no where to be more dismally abused than in the East: in Europe, they may choke the growth of virtue, if ever implanted, and may even sow the seeds of vice; but there, in addition to all this, they continue to pervert every faculty of the soul, so as to make it almost incapable of after instruction and improvement, by blending superstition with its very first actings and emotions. It is thus that the rites and pictures of his horrid mythology are among the first objects entertained by the fancy of the young Hindoo; and a blind prostration of the understanding to whatever meaning he imagines to be wrapt up in them, becomes one of the first movements of his immortal soul. The nursery legend and the nursery melody are imbued with the same spirit; and abound with allusions to the impure and monstrous fictions, which he is taught to reverence as the history of his gods. Nay, superstition is associated with the first appearances of outward and sensible objects, so that the evidence for the existence of the one comes to be strangely identified with that which satisfies him of the reality of the other: and the peculiar sanctity of particular men, rivers, and places, is as little questioned as the conviction that they do exist.

The only effectual antidote to such formidable obstacles to the progress of the truth, seems to lie in the education of the female sex.

It is seen in Christian countries, that females, when made acquainted with the truth, are more forward than the other sex to embrace it; and such appears to have been the case in the early ages of the church. This should encourage to efforts for infusing the light of the Gospel everywhere into their minds. In most eastern countries, however, access to wives and mothers is very difficult, and they have, ordinarily, a more devoted attachment to the religion of their people, whatever it chances to be, than any other

class; and, at this moment, the *mothers* in Asia are doing more, probably, to maintain the ascendancy of the numerous forms of superstition, than the whole race of the priesthood. Nor can the press reach them, because not one in a thousand can read.—The young girls must be taught reading and writing, and receive, as far as possible, a Christian education. Thus an influence will be introduced, that will gradually and certainly diffuse itself, by God's blessing, into the elementary instruction of the people at large, and, like the silent but powerful influences of nature in the spring-time of the year, will prepare the ground for spiritual cultivation.

#### RECOLLECTIONS OF GORDON HALL.

THE Quarterly Register and Journal of the American Education Society for May, contains a communication from the Rev. Dr. Porter, of the Andover Theological Seminary, embodying a series of recollections concerning the late Mr. Hall, which will vividly recal that eminent missionary to the memory of many readers of this work. After a brief introduction Dr. Porter goes on to say:—

As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he spent in my family, as a theological student, I shall attempt only to give you a very brief statement of facts which exhibit the principles that contributed to the formation of his character as a man and Christian.

Mr. Hall was a graduate of Williams College, of what year, I am not quite certain, as I have no catalogue at hand; but, if I mistake not, he came to my house in the autumn of 1809, to commence his professional studies. The development of his powers, during his theological investigations, satisfied me, that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper often manifested by young men, who are greatly his inferiors. But it was not so much any one distinguished characteristic, such as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a combination of good qualities, that made Mr. Hall what he fully proved himself to be in his subsequent course, a superior man.

Among this combination of qualities, is to be reckoned his *piety*, which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health;—his *persevering industry*, which enabled him to master difficulties, insurmountable to the vacillating and irresolute:—his *sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally his *inflexible decision* in purpose and execution. By this latter trait in him, I do not mean *obstinacy*, that acts because it will, without reason perhaps, or against reason;

but an intelligent fixedness of purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

With the circumstances of Mr. Hall's childhood, I have no acquaintance, but suppose he was trained up, amid the plain fare of a New-England farmer's family, to habits of hardihood; in distinction from the sickly effeminacy too often produced in the young, by the indulgences of wealth and refinement. Though his patrimonial resources were limited, his expenditures were carefully accommodated to his means, so that, by economy and personal effort, he managed to sustain himself through an academical education. This was accomplished, as I suppose, (for I am not fully certain of the fact,) without charitable aid from any quarter; at least, there were then none of those noble institutions, which have since arisen, to aid the strugglings of pious and needy young men, preparing for the ministry.

The result of the personal qualities, and of the circumstances to which I have now alluded, was the formation of a character, which prepared Mr. Hall for the bold enterprises of Christian benevolence, in which he was destined to bear so prominent a part. While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

At the season of hay-making, he came to me one day with a request, that I would procure him a scythe, and allow him to go into the field, with my laborers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to my wishes, though he had no apprehension, he labored but a few hours the first day. For the rest of a fortnight he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any of his fellow laborers. This was as much a matter of surprise to them, as it was to me; and it denoted a firmness of constitution, (the result, probably, in a great measure of his early trainings,) which prepared him for the hardships he was to encounter as a missionary.

During the same year, he was appointed a Tutor at Williams College; and the President's letter informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him, in conversation. This incident, trifling as it may seem, made a strong impression on me, at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men, who would make of such a question a "mighty concern," not to be decided without many and long consultations; and who could not, "in fixing, fix" their decisions, so but that they were perplexed with frequent revision, if not reversal of their own half-formed resolves.

In the autumn of 1810, if I do not mistake in dates, Judge S.—of W— Con. came to my house to inquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S.—The conversation that ensued

between them was in my presence. Mr. Hall was very explicit in settling one point, namely, that if the people of the place should be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go, on his own terms, saying, "If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us." He went. On the third Sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine of "divine decrees." The following week there was much complaining, by some of the people, of Mr. Hall's "hard sayings." On the fourth and last Sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, in this world, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that to have given them offence, was a source of severe trial to his own heart; but as an ambassador of Christ, he must act from higher motives than regard to their approbation. With deep solemnity and pathos, he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and of theirs, must undergo the scrutiny of the omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and immediately after his departure, despatched a messenger, to insist that Mr. Hall, who had gone to Massachusetts, should return. He did return and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Samuel J. Mills. These kindred spirits, associates in college, often interchanged visits afterwards, mutually enkindling that holy flame which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The general purpose of these devoted young men was fixed. Sometimes they had talked of "cutting a path through the moral wilderness of the west, to the Pacific." Sometimes they thought of South America;—then of Africa. Their object was the salvation of the *Heathen*; but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half-awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistering eye and firm accent, this youthful pioneer of Foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the *Heathens*;—wo to me if I preach not the Gospel to the *Heathen*." He went, and the day of judgment, while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.

Of Mr. Hall's qualifications as a missionary of the cross, I may be a partial judge, but I have



considered them to be of the very first order; and highly as I estimate the character of many who have been his predecessors, and his contemporaries in this great field of Christian enterprise, none of them, in my opinion, has been superior to Gordon Hall.

#### MISCELLANEOUS INTELLIGENCE.

##### ANGLO-CHINESE COLLEGE AT MALACCA.

IT is stated in the Sixth Annual Report of the Anglo-Chinese College, (for 1828,) that there were then twenty-five students on the foundation, and eight candidates for admission. Five had been received during the year, and three had left. The primary objects of the institution are the cultivation of English and Chinese literature. Religious instruction is also daily communicated. The college had suffered a great loss in the death of its Principal, the Rev. David Collie, which took place Feb. 26, 1828.

##### LIBERIA.

THE brig *Heroine* arrived at Liberia, March 4, having on board A. H. Mechlin, government agent for the colony, and 91 recaptured negroes.

Among the 58 emigrants in the *Liberia*, which arrived Feb. 27th, was the Rev. George M. Erskine, a highly respectable Presbyterian minister from Tennessee. Messrs. Dietschy and Graner of the German Missionary Society arrived safely in the same vessel.

The brig *Montgomery*, chartered by the Philadelphia Colonization Society, sailed from Hampton Roads for Liberia, April 28th, having on board 71 emigrants, of whom upwards of 50 were emancipated for the purpose, by various individuals, and the others were persons of color previously free. A number of them are professors of religion, and two preachers of the Baptist and Methodist denomination.

A newspaper, called the *Liberia Herald*, has been commenced. It is to be issued monthly at the colonial press. The editor is Mr. John B. Russwurm, a colored man, educated at one of the New England Colleges; and formerly one of the Editors of the *Freedom's Journal*, published in the city of New-York.

## American Board of Foreign Missions.

#### EXTRACTS FROM THE REPORT OF AN AUXILIARY.

THE last annual report of the Auxiliary of Hartford County, Conn., after noticing the great openings for missionary exertions among the heathen, and the expectation of missionaries, that they shall be followed by a continued succession of able coadjutors, makes the following spirited appeal to the professed disciples of Christ.

Why is it still necessary so often and so earnestly, to urge upon Christians, the spiritual necessities of the millions of the human family, who are yet "sitting in darkness and in the region of the shadow of death?"

How quickly does every scheme of human enterprise, promising results favorable to the increase of individual wealth, or of personal aggrandizement, or of a town's prosperity, or of a nation's glory, command resources the most ample; efforts the most strenuous; agents the most competent; sacrifices the most heroic; perseverance the most indefatigable; zeal the most ardent; toil the most unrelenting. Here, solicitation fears not repulse. Urgency repeats its demands. Apathy encounters reproach. Avarice is put to the blush. Self-denial is a virtue. Patriotism is revered. And, even, enthusiasm, so much dreaded and scorned in all that relates to man's eternal well-being, is permitted to exercise, as worthy of such exalted objects, its free and unlimited control.

In this respect, as in many others, "the children of this world are wiser in their generation than the children of light." They study human nature. They act on the principles of common sense. They take man as he is. They use motives that they can bring to bear upon his uniform rules of action; and they succeed. *They aim at great things, and they accomplish great things.*

Look at this nation's struggle for independence. Then, timidity vanished. Patriotism awoke to the contest. Courage encountered and overcame difficulties. No sacrifice of per-

sonal comfort, however great, or of individual wealth, however costly,—was deemed too great. Money was lavished, without counting it. Life was offered up, without valuing it. Suffering, toil, hardships were undergone, without a murmur.—What if other pursuits must be abandoned; and all the customary channels of business and of emolument be dried up; and agriculture let the land lie fallow; and the wheels of manufactures cease to move; and commerce furl its sails; and the arts be stopped in their progress; and literature languish; and science die; all this was of no account, compared with the object to be achieved,—a nation's freedom. Who among the hoary headed survivors of that day of trial now looks back with a single sigh of regret upon any thing that was lost, or expended, or sacrificed, for the attainment of an object, not only so productive of good to this individual nation, but to the cause of rational freedom throughout the world! And who, among those of a later generation, but would follow such a noble example, if a similar object should demand similar sacrifices!

Then, it was a *whole people* that rose, like one man, to their work. They breathed united strength. They achieved what they undertook, because, under the blessing of God, *they undertook it on principle; with concentrated effort; and with extensive and harmonious co-operation.*

And what might not Christians accomplish, if they, too, would thus feel, and plan, and act.

What is the struggle in which they are engaged? Nothing less than a long and severe conflict between the powers of darkness and the Lord of Hosts.

What do they hope to accomplish? The establishment of an universal empire of truth, and righteousness, and peace, throughout the earth; so that all men may dwell together as brethren in unity,—acknowledging God as their common Father, and Jesus Christ as their only Saviour—and believing and practising that religion which is "pure, peaceable, gentle, easy to be intreated, full of mercy, and of good fruits, without partiality and without hypocrisy."

What are their motives of action? The hope of

rescuing millions of immortal souls from the dominion and the curse of sin, and of preparing them for an endless progress in knowledge, in holiness, and in happiness;—the joy which they, in common with the angels in heaven will feel over every sinner that repenteth;—that peace of conscience, that communion with God, that increase in every Christian grace and virtue, that strengthening of faith, that brightening of hope, that assured evidence of an interest in Jesus Christ, that temperance in prosperity, that patience in adversity, that support under affliction, that final victory over the pains of death and the horrors of the grave,—in short, that glorifying of God in their bodies, their souls, and their spirits,—all of which nothing so tends to promote, and cherish, and invigorate, as unremitting, self-denying, and benevolent effort in the active service of their Lord and Master.

*They have been bought with a price.* They have been “redeemed not with corruptible things, as silver and gold,—but with the precious blood of Christ, as of a Lamb without blemish and without spot.” And why did Christ thus love his disciples, and give himself for them, “an offering and a sacrifice to God for a sweet-smelling savor?” He did it, mark the declaration of the apostle, “that he might purify unto himself a peculiar people, zealous of good works.” *Pure, distinguished, united, active benevolence;* this is the one, great responsibility that rests upon Christians, for this is the one, glorious end for which the Son of God suffered and died. How infinite his love in doing it; “it passeth knowledge.” How can Christians repay this love! By fulfilling the object for which it was manifested; by being “zealous of good works.” Christ is continually saying to each of his professed followers, “lovest thou me?” Is the reply, “yea, Lord, thou knowest that I love thee!” Then, again he says, “Prove the sincerity of this love, not by mere profession, but by substantial action; Feed my sheep.”

*All that Christians possess has been given to them.* They are but the stewards of God's bounty. Ah! shall their riches be kept to foster pride; to gratify vanity; to pamper luxury; to load the person with ornaments; and the house with splendor, and the table with delicacies? Shall wealth be hoarded, to enable a succeeding generation to grow up in indolence; to live in extravagance; to be exposed to the thousand temptations which fasten upon the sons and daughters of fortune as their lawful prey; to revel in gaieties which stupify conscience and ruin the soul; to waste on worthless objects what might have soothed the couch of suffering, and supplied the cravings of want, and shed the light of the Gospel into the darkness and dreariness of sin; and then to die without hope, and leave behind no remembrance of a name to be honored, or an example to be imitated,—but sink forgotten and unlamented into an early grave.

The laying up in large sums, for children, of that money which might have sustained in vigorous and successful operation the various benevolent enterprises of the day, is no less marked by a gross mistake of judgment, than by deep ingratitude towards God, and a want of faith in his promises. Do not many Christian parents sadly err in this respect? Do they yet feel their responsibility? Ah! Do all Christians yet feel their responsibility, “to honor the Lord with their substance and with the first-fruits of all their increase?” Do they remember the apos-

tolie declaration, that “they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows?” Do they bear in mind the apostolic injunction? “Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” What self-denial is practised, what luxury, what useless comfort abandoned, that something like an adequate provision may be made, to relieve the numerous, the pressing, the affecting temporal and spiritual necessities of our fellow men? Is the extent of the latter class of these necessities, at all understood and appreciated? Take a rapid survey of it, in a few of its broadest and clearest outlines.

If six hundred millions of the human family are yet destitute of the cheering news of salvation through Jesus Christ, then they need *six hundred thousand* pastors, to feed them with the bread of life. Alas! notwithstanding all the exertions that are making for the accomplishment of this object, how many generations must yet pass away, before its consummation. Churches must be gathered, and planted, and preserved. Allow one hundred professing Christians to each congregation of a thousand souls, and there must be diffused throughout the present heathen world, *sixty millions* of the disciples of Christ to co-operate with his ambassadors, and to become lights in the midst of this vast region of deep and dismal darkness.

*And on professing Christians rests the responsibility of providing the pecuniary means to all the extent in their power.* They may not distinctly perceive, or deeply feel, this responsibility. But it rests on every Christian. It meets him in his private devotions, and demands with what ardor of affection, with what earnestness of faith, with what urgency of a holy importunity, he pours forth his supplications at the throne of grace for a “world lying in wickedness.” It meets him in the endearments of his domestic circle, and inquires with what perseverance of effort, he is enlightening the minds of his offspring and domestics with regard to the duty of diffusing throughout the earth the word of life, and endeavoring to enlist their sympathies, and their exertions, too, in this holy cause. It meets him in all his intercourse with his fellow-men, and asks whether for the same glorious object, he is faithfully using his influence, and affording the weight of his example. It meets him in every bargain that he makes and in every accession to his stock of wealth, and in all his investments of capital, and in all his expenditures, and would continually remind him, as if by a voice from heaven, that himself and all that he possesses are his Saviour's and that every sum, however small, which he can save by the practice of a rigid economy, or of a willing self-denial, and deposit in the treasury of the Lord, will find its way, at length, into that broad stream of Christian benevolence which is yet to fertilize the whole wilderness of sin and moral desolation on our globe.

## Donations

FROM APRIL 16TH, TO MAY 15TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

<i>Addison co. Vt.</i> E. Brewster, Tr.	
Bridport, Gent. 12,60; la. 17,40;	30 00
<i>Central aux. so. N. J.</i> J. S. Green, Tr.	89 60
<i>Cheshire co. N. H.</i> C. H. Jaquith, Tr.	
Winchester, La.	12 00
<i>Essex co. Ms.</i> J. Adams, Tr.	
Andover, W. par. Asso.	95 62
Beverly, Gent. 59,25; la. 51,37;	
mon. con. 46,45;	157 07
Danvers, N. par. Asso.	25 00
Haverhill, Gent. 25; mon. con.	
15,63;	40 63
Lynn, La. 22,34; mon. con. 20 33;	
contrib. for ed. in Greece, 10;	52 67
Marblehead, Gent. 90; la. 50;	
mon. con. 43;	183 00
Newbury, 1st par. Gent. 20; la.	
30;	50 00
Salem, Tab. so. Mon. con.	8 50
S. so. Mon. con. 22; gent. 50,60;	
ladies circle of industry, 12;	84 60
West Bradford, La. 23,35; la. be-	
nev. so. 20;	48 25
	675 34
Ded. expenses,	23 75—651 59
<i>Essex co. N. J.</i> T. Frelinghuysen, Tr.	63 00
<i>Franklin co. Vt.</i> H. Jones, Tr.	
Berkshire, A. revol. soldier,	5 00
East Berkshire, Gent.	15 06
Enosburgh, Gent. 35; la. 16,18;	
(of which to constitute the Rev.	
JOHN SCOTT an Honorary Mem-	
ber of the Board, 50;)	51 18
Montgomery, Gent.	8 39
Sheldon, Gent. 11,17; la. 10;	21 17—100 80
<i>Hampden co. Ms.</i> S. Warriner, Tr.	
Longmeadow, Gent. 20; fem.	
benev. so. 34;	60 00
West Springfield, La.	28 60—88 60
<i>Hillsboro' co. N. H.</i> E. Parker, Tr.	
Dunstable, La.	29 00
Merrimack, La.	4 50
Temple, Gent. 11; la. 18,27;	29 27—62 77
<i>Middlesex co. Ms.</i> C. Davis, Tr.	
Sudbury, Gent. and la.	18 44
<i>New Haven city, Ct.</i> C. J. Salter, Tr.	
1st. so. Gent. and la. 16; mon. con.	
25,64;	41 64
<i>New York city and Brooklyn.</i> W.	
W. Chester, Tr.	149 91
<i>Norwich and vic. Ct.</i> F. A. Per-	
kins, Tr.	
C. Lathrop and fam. for Joanna	
Lathrop, in Ceylon, 10,50; mon.	
con. in 1st so. 16,50;	27 00
<i>Old Colony, Ms.</i> H. Coggeshall, Tr.	336 40
<i>Oneida co. N. Y.</i> A. Thomas, Tr.	
Bridgewater, Mon. con.	4 50
Deerfield and Russia, Mon. con.	3 00
Fairfield, Mon. con.	25 00
New Hartford, Mon. con.	1 00
Oswego, Mon. con.	24 00
Peterboro', Rev. Mr. Mills's cong.	11 00
Salina, Mon. con.	10 00
Utica, 1st presb. so. Gent. 19,31;	
la. for fem. school in Bombay,	
142,23;	161 53
Vernon Centre, J. W. M. 5; Mrs.	
M. av. of beads, 2,37;	7 37—247 40
<i>Portage co. O.</i> J. Swift, Tr.	151 08
<i>Rutland co. Vt.</i> J. D. Butler, Tr.	
Benson, Gent. 32,50; mon. con.	
in cong. chh. 12,50;	45 09
East Rutland, Mon. con. in cong.	
chh.	67 21
Orwell, Gent. 25,81; la. 22,17;	47 98
Pawlet, Cent so.	12 00
Poultney, Gent.	30 00
Rutland, Gent. 29; la. 23,09;	52 09
Sudbury, La.	9 47

Teinmouth, Gent.

16 00

279 84

Ded. this sum ackn. in no. for	
Sep. last. as rec'd at N. Y.	10 00—269 84
<i>Sullivan co. N. H.</i> J. Breck, Tr.	
Claremont, Mon. con.	6 00
Lempster, La.	17 08—23 08
<i>Tompkins, Cayuga and Onondaga</i>	
<i>co's. N. Y.</i> E. Hills, Tr.	
Aurora, Presb. so. for Greek miss.	14 64
Genoa, Mon. con. in 1st presb.	
chh. 8,87; miss. asso. 6,23;	15 12
Owasco, Miss. asso.	8 31—38 07
<i>Windham co. Vt.</i>	
Brattleboro', E. par. La.	14 00
W. par. Gent. 13,02; la. 16,08;	29 70
Dover, Rev. Mr. Cummings,	1 00
Dummerston, Gent. 5,55; mon.	
con. 3,61;	9 16
Halifax, Gent.	13 71
Mariboro' Gent. 4; la. 5;	9 00
Westminster, Gent. 8,28; la. 15,33;	23 61
Int.	1 00—101 18

Total from the above Auxiliary Societies, 2,502 40

### II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H.</i> Mon. con.	23 50
<i>Amherst, Ms.</i> Mon. con. in college,	9 00
<i>Andover, Ms.</i> M. f. asso. of Theol. sem.	15 00
<i>Athens, Pa.</i> Mon. con.	15 50
<i>Barnet, Vt.</i> An aged female, for Janet	
Bachup and Jane Morro in Ceylon,	40 00
<i>Bernardston, Ms.</i> Rev. WILLIAM RID-	
DEL, which constitutes him an Honorary	
Member of the Board, 500; Mrs. L. New-	
comb, 1;	501 00
<i>Bloomfield, Me.</i> Mon. con. 5,27; Mr.	
North, 5;	10 27
<i>Boscawen, N. H.</i> Mon. con., 10; Rev. Dr.	
Wood, 2;	12 00
<i>Boston, Ms.</i> A. Ward, 40; W. Gridley, for	
ed. chil. in Palestine, 10; three chil. for	
Mediterr. Miss. 2;	52 00
<i>Brookline, Ms.</i> Mon. coll. for ed. in Greece,	18 50
<i>Burlington, Vt.</i> Mon. con. in cong. chh.	15 00
<i>Calais, Me.</i> 1st evang. cong. so.	10 00
<i>Canandaigua, N. Y.</i> La. asso. (of which to	
constitute the Rev. TIMOTHY FIELD of	
Westminster, Vt. an Honorary Member	
of the Board, 50;)	54 00
Gent. asso. viz. Rev. E. Johns, 30; N. H.	
Howell, 50; W. Hubbell, 30; Rev. A. D.	
Eddy, 15; E. Carr, 10; H. Warner, 10; H.	
W. Taylor, 10; W. Antis, 10; H. Chap-	
pin, 10; J. McCredie, 5; H. Howe, 5; A.	
Pobes, 2; N. Barlow, 1; W. S. Warner,	
I; S. Aldrich, 2; R. Town, 1; C. G. Ham-	
mond, 2; S. Pitts, 1;	195 00
Mon. con.	49 00
<i>Chesterfield, S. C.</i> J. McNinch,	12 00
<i>Chittenango, N. Y.</i> Mon. con.	12 75
<i>Claremont, N. H.</i> Mon. con.	6 00
<i>Dedham, Ms.</i> A friend, av. of a watch,	10 00
<i>East Bloomfield, N. Y.</i> Mon. con.	21 45
<i>East Bradford, Ms.</i> Gent. asso. 14,45; la.	
asso. 10,73;	25 18
<i>Essex, N. Y.</i> Fem. miss. so.	10 00
<i>Fairfield, Ct.</i> Young la. miss. so.	23 00
<i>Fairfield, N. J.</i> Cong. of Rev. Mr. Osborn,	
for Arkansas miss.	11 00
<i>Fayetteville, Pa.</i> A friend to Indians,	5 00
<i>Florida, D. R.</i> Preston,	3 00
<i>Franklin, O.</i> S. Barnet,	5 00
<i>Frederic co. Md.</i> Fem. sab. sch. teachers,	
av. of work, 20,56; Bear Branch sab. sch.	
8th pay for Greer Davidson in Ceylon, 12;	
c. box in Mr. Bost's tavern, 80 c.	33 36
<i>Gilmanton, N. H.</i> Mon. con. in centre cong.	
so.	5 42
<i>Greenwich, Ct.</i> Rev. Dr. Lewis,	26 00
<i>Guildhall, Vt.</i> Mon. con.	4 00
<i>Hamp. Chris. Depos. Ms.</i> Cummington, av.	
of spoils, 1,10; Norwich, D. Tracy, av.	
of fruit trees, 13; Miss Strong, 60 c.	
Northampton, 1st mite so. 24;	28 70
<i>Hampstead, N. H.</i> J. Eastman, Jr.	2 00

<i>Hardwick, Vt.</i> A revol. officer,	5 00
<i>Hector, N. Y.</i> Mon. con.	4 00
<i>Honesdale, Pa.</i> Mon. con.	6 67
<i>Hopkinton, N. Y.</i> La. char. so. 10; Z. Cult- et, 2;	12 00
<i>Huntsville, Ala.</i> Mon. con.	32 88
<i>Jamaica, N. Y.</i> Mon. con. in presb. chh.	27 78
<i>Lansingburgh, N. Y.</i> Coll. in presb. chh. 13,40; Mrs. McIlvaine, 3;	15 40
<i>Lexington, N. Y.</i> Mon. con. in presb. chh.	31 83
<i>Ludlowville, N. Y.</i> Benev. so	19 00
<i>Lyndon, Vt.</i> Mon. con. in cong. chh.	13 35
<i>Marshfield, Ms.</i> A. Ames,	10 00
<i>Maryland,</i> Twenty ladies, 2d pay. for <i>Nev- ies Breckenridge</i> in Choc. na.	30 00
<i>McConnellsburg, Pa.</i> Fem. ed. so. for hea. youth,	20 00
<i>New Bedford, Ms.</i> P. Clark, for Greek school books,	1 50
<i>Newburyport, Ms.</i> Fem. mite so. for wes. miss.	10 00
<i>Newport, R. I.</i> Mon. con. in 1st cong. so. 8,59; a friend, 5;	13 89
<i>New Shannock, N. J.</i> For. miss. asso. 12,31; mon. con. 7;	19 31
<i>Newton, E. par. Ms.</i> Friendly so.	6 01
<i>New York city,</i> Mon. con. in Laight st. chh.	27 81
<i>Norfolk, Va.</i> Mrs. H. M. Stribling,	15 50
<i>Norridgewock, Me.</i> Gent. and la. asso.	16 50
<i>Ovid, N. Y.</i> Mon. con. in presb. chh.	34 00
<i>Palmer, Ms.</i> Mon. con.	20 00
<i>Parma, N. Y.</i> D. G. Finch,	12 00
<i>Peacham, Vt.</i> Gent. asso. 27,40; la. asso. 21,08; mon. con. 7,52;	56 60
<i>Peltops, N. Y.</i> Mon. con.	3 50
<i>Pittsfield, Ms.</i> Amicus,	3 00
<i>Portland, Me.</i> Mater. asso. 1st pay. for <i>Es- ther Tyler</i> and <i>Amelia Jenkins</i> in Ceylon,	40 00
<i>Portsmouth, N. H.</i> Fem. miss. so. in N. par.	30 91
<i>Prattsburgh, N. Y.</i> Mon. con. 25,24; coll. 14,76; gent. benev. so. 10;	50 00
<i>Prince Edward co. Va.</i> Miss. so. of Union Sem.	28 50
<i>Putney, Vt.</i> Mon. con. 8,35; la. asso. 4,27;	12 52
<i>Richmond, N. Y.</i> Mon. con.	7 00
<i>Richmond, Va.</i> Mrs. Burr, to ed. Greek fe- males, 20; Miss J. R. Shedden, do. 20; Youngla. 5th pay. for <i>Virginia La Fayette</i> , 12; mon. con. in presb. chh. Shocco Hill, 110,08; mon. con. in 1st presb. chh. 116,73; Indiv. 2d pay. towards extra effort, viz. F. James, 100; A. Otis, 10; E. Porter, 5; H. Beiden, 5; Rev. S. Taylor, 5; Rev. A. Converse, 5; Mrs. Taylor, 5;	135 00
<i>Rindge, N. H.</i> Mon. con.	17 00
<i>Roxbury, N. H.</i> Mrs. Griffin,	10 00
<i>Russellville, Ala.</i> Coll. in presb. chh.	8 06
<i>Shelbyville, W. Ten.</i> Dr. Kain,	5 00
<i>Thetford, Post mills village, Vt.</i> Mon. con.	12 00
<i>Townshend, Vt.</i> Rev. J. Kimball,	5 00
<i>Ulysses, N. Y.</i> Mon. con. in 1st presb. chh.	9 64
<i>Vergennes, Vt.</i> Hea. sch. so. for <i>Alexander Lovell</i> , in Ceylon,	8 00
<i>Walpole, N. H.</i> Mrs. S. S. Allen,	10 00
<i>Walton, N. Y.</i> Fem. cent. so.	12 00
<i>Washington, D. C.</i> Mon. con. in 1st presb. chh.	67 53
<i>Waterford, N. Y.</i> J. Knickerbacker, to con- stitute the Rev. ORANGE CLARK an Hon- orary Member of the Board,	50 00
<i>Wayne, Me.</i> B. Burgess,	1 00
<i>Wellfleet, Ms.</i> Fem. asso.	3 25
<i>Westminster, Md.</i> C. box in Mr. Shriver's tavern,	1 64
<i>Weathersfield, Vt.</i> Miss E. Williams,	2 75
<i>Whitingham, Vt.</i> D. and R. Bascom,	1 00
<i>Winchester, W. Ten.</i> Cong. rec'd at Car- mel,	16 50
<i>Winthrop, Me.</i> Mon. con. 25; gent. asso. 1,25;	26 25
<i>Worcester, Ms.</i> La. asso. in Calvin. So. (of which to constitute the Rev. JOHN S. C. ANNOTT an Honorary Member of the Board, 50;)	51 00
<i>Unknown,</i> A friend, by the Rev. Dr. Fay,	5 00

Whole amount of donations acknowledged in the  
preceding lists, \$5,142 97.

## III. LEGACIES.

<i>Francestown, N. H.</i> Widow <i>Lucretia Smith</i> , dec'd,	89 18
<i>Trumbull, Ct.</i> Elizabeth Beebee, dec'd, by A. Brinsmade, Ex'r,	23 00
<i>Woodstock, Ct.</i> Thankful Skinner, dec'd, (\$1,749 having been received previously), by Fanny Skinner, Ex'x,	120 00

## IV. DONATIONS IN CLOTHING, &amp;c.

<i>Athens, Ga.</i> Clothing, fr. Mrs. J. Sibbald, rec'd at Carmel,	3 00
<i>Bedford co. Ten.</i> Hogs, fr. Rev. T. J. Hall's cong. rec'd at Creek Path,	65 00
<i>Cornwall and Sharon, Ct.</i> A box, fr. la. of Elsworth so. for Goshen.	
<i>Erie, Pa.</i> A roll of flannel, rec'd at Maumee.	
<i>Fair Haven, Ms.</i> A box, rec'd at the Sandw. Isl.	20 00
<i>Florence, Ala.</i> Sundries, rec'd at Creek Path.	
<i>Hamp. Chris. Depos. Ms.</i> Goshen, sund- ries for Greeks; socks, fr. fem. asso. East Hampton four testaments; Cunningham, sundries fr. gent. asso.; Norwich, booties; Northampton, 10 pr. shoes, fr. E. and E. Clark; 1 mat, fr. Winslow.	
<i>Hardwick, Ms.</i> A box, fr. fem. char. so.	28 50
<i>Huntsville, Ala.</i> Sundries rec'd at Creek Path,	21 00
<i>Lempster, N. H.</i> A bundle, fr. la. asso. 10,95. This was ack. last month as fr. Leomin- ster, Ms.	
<i>Lewis, N. Y.</i> Flannel, 30 y'ds fr. ladies.	
<i>Mercer, Pa.</i> Cloth and woollen yarn, rec'd at Maumee.	
<i>Mount Pleasant cong. Pa.</i> Cloth rec'd at Maumee,	35 47
<i>Paris, N. Y.</i> A barrel of dried fruit, for Dr. G. P. Judd, Sandw. Isl.	
<i>Strongsville, O.</i> A box, fr. fem. char. so. rec'd at Maumee,	27 92
<i>Troy, N. Y.</i> Sundry articles, fr. chh. and so. of Rev. M. Tucker, for outfit of Rev H. Read,	200 00
<i>Western, Ms.</i> A box, fr. fem. Dorcas so.	40 70
<i>Windham, Vt.</i> Cloth, &c. fr. Dorcas s.	11 00
<i>Unknown,</i> A box, supposed fr. Concord, N. H.	

## DONATIONS AT THE SANDWICH ISLANDS.

The following donations were received by the missionaries at the Sandwich Islands, from foreign residents and visitants, and from the natives, during the year ending April 30, 1829. The donations were in various articles for the use of the mission, and it is the valuation of those articles which appears in the list.

Mr. Olyphant, rec'd from Canton, 67,68; J. Hunnell, 39,02; Capt. Albert, 7,50; A. Knight, 6; J. N. Colcord, 5; Mr. Symmes, 8; Captains Sayre, of the Ship <i>Arabella</i> , 66,60; Russell, of the <i>Swift</i> , 31; Blackler, of the <i>Jasper</i> , 31; Allen, of the <i>Clarkson</i> , 27; Martin, of the <i>Louisa</i> , 26; Chester, of the <i>Friends</i> , 24,90; Bunker, of the <i>Alex- ander</i> , 22,40; Meek, of the <i>Chimchilla</i> , 20; McKenzie, of the <i>Minerva Smith</i> , 15,98; Coffin, of the <i>Logan</i> , 13,75; Fisher, of the <i>Almira</i> , 13,30; Bliss, of the <i>Warrens</i> , 12,50; Bunker, of the <i>Zone</i> , 12,50; Arthur, of the <i>Sarah</i> , 9,55; Emmitt, of the <i>Foxhound</i> , 8,34; Cotting, of the <i>Active</i> , 8; Cart- wright, of the <i>Pacific</i> , 8; Bancroft of the <i>Tartar</i> , 7,30; Stetson, of the <i>Trident</i> , 6; Pierce, of the <i>Griffin</i> , 5; Gardner, of the <i>Dawn</i> , 4,50; Joy, of the <i>Rodman</i> , 4,50; Swain of the <i>Enterprise</i> , 4; Rice and Chester, of the <i>Superior</i> and <i>Friends</i> , 3; Harris, of the <i>May Flower</i> , 2,25; Upham, of the <i>Mary Mitchell</i> , 3; Joy, of the <i>Zen- as Coffin</i> , 3; Duggett, of the <i>Stanton</i> , 2;	526 47
From foreigners and natives, received at Lahaina,	187 00
From the chiefs, and other natives,	396 85